EVANGELION DA-VIERFARRES

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EVANGELION DA-MEPHARRESHE TEXT

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EVANGELION DA-MEPHARRESHE

The Curetonian Version of the Four Gospels, with the readings of the Sinai Palimpsest and the early Syriac Patristic evidence edited, collected and arranged by

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VOLUME I TEXT

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TO THE MEMORY OF ROBERT LUBBOCK BENSLY SOMETIME LORD ALMONER'S PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE I DEDICATE THIS BOOK



PREFACE.

Scripturis sanctis ubi et uerborum ordo mysterium est.

HIERON., Ep. lvii.

The present volume contains the text of the Evangelion da-Mepharreshe, or Old Syriac Version of the Four Gospels, with such variants as I have been able to collect and with literal translations of text and variants into English. In the second volume I have described the Mss at length, discussed the grammatical style of the version, examined the relation of the Evangelion da-Mepharreshe to the Peshitta and to the Diatessaron of Tatian, and attempted to estimate its place and value in the textual criticism of the Gospels. In this Preface I only wish to say a few words in explanation of the plan and arrangement of the present volume and in defence of the method of translation which I have adopted.

First of all I must express my lasting regret that the name of the late Professor Bensly should appear in the Dedication instead of on the Title-Page. Professor Bensly had been for many years contemplating a new issue of the 'Curetonian Gospels,' and on the discovery of the Sinai Ms it seemed as if the man most fitted for the work of preparing a critical edition of our greatly increased material was on the spot and ready to do it. But to the grief of all students of Oriental Literature he died immediately after his return from Sinai in 1893, and when the present Dean of Westminster entrusted me with the work which Professor Bensly had undertaken for Texts and Studies I found that I had to begin from the very beginning. Of Professor Bensly's long projected edition of the 'Curetonian' nothing tangible remained after his death but his copy of Cureton's edition containing an incomplete recollation of the Ms. There were no notes, no specimens of a new translation, no sketches of Prolegomena. Bensly's unrivalled familiarity with Syriac literature and the methods of Syriac translators would have viii Preface.

given his edition, had he lived to complete but a portion of it, a unique value. But so far as we can discover, this store of learning perished with him. It was therefore impossible to place his name on the titlepage of this book; but in dedicating it to his memory I wish to express the hope that my work may have attained some measure of the thoroughness and accuracy which Biblical and Oriental scholars have so justly associated with his name.

The reason that this book of mine does not after all appear among the Cambridge Texts and Studies is its size. Such books as Dr Abbott's edition of Codex Usserianus or Mr Horner's edition of the Bohairic Coptic, in which the Four Gospels are distributed into two volumes, are practically inconvenient for purposes of reference. It was important to place the English translation opposite the Syriac text, and to do this in the size of Texts and Studies would have resulted in a book of nearly a thousand pages, even if the Introduction was reserved, as here, for a second volume. The plan of incorporating this edition of Evangelion da-Mepharreshe into the Cambridge Series was therefore reluctantly abandoned, and I have to thank the generous enterprise of the Syndies of the University Press for undertaking it as a separate work.

It was clear from the first that no attempt should be made to reconstruct an ideal text. The need of Syriac and Biblical students is to have the evidence set before them in such a way that one may see at a glance what authorities are extant for any given passage and what reading our several authorities preserve. To print our two MSS S and C in full would swell the bulk of the volume, already large, to unmanageable dimensions; moreover such a course would obscure the fundamental agreement of the two MSS, which is as important a feature as their perpetual divergence. One of the two therefore had to be printed in full, with the other exhibited in the form of various readings, and the question arose which was to be promoted to the place of honour.

In many ways it would have been more interesting to have printed S in full, with the variants of C in the notes, but I was advised by Dr Armitage Robinson and by the ever-regretted Professor Robertson Smith to adopt the opposite course. I feel sure they were right even now; nine years ago, when the decision had to be made, the case was still clearer. In the first place there is no other readily available

means of getting at the continuous text of C. Cureton's edition has been long out of print, and it does not contain the Berlin leaves: I hope the text of C is printed in this volume with sufficient accuracy to be and to remain the definite edition of the 'Curetonian' Ms. But S was printed in full in 1894 (the "Syndics' Edition"), and a glance at that book will shew that it is not very well suited to be the basis of an apparatus of variants. Since that date, it is true, our knowledge of the text of S has been greatly increased by the publication of Mrs Lewis's Some Pages (1896). The additional readings there supplied, together with the corrections published for the first time in this volume', leave but a comparatively small harvest for the future decipherer of the Palimpsest to gather. But when I started on my work these subsidiary sources of information did not exist.

When C fails us, as in the whole of S. Mark, S is placed in the text. In any case it will be understood that the readings printed in the notes are of the same importance as those printed in the text. I have only aimed at collecting together the materials, not at a reconstruction of the original form of the Version. At the same time I ought to state at once my conviction, which I believe to be that of every other Syriac scholar, that S is on the whole a better representative of the Evangelian da-Mepharreshe than C, although there are not a few instances where S fails to maintain its habitual superiority.

A few words must now be said about the translation. I venture to think that I need hardly apologise that the translation is in English. A reconstruction of the Greek text underlying the 'Old Syriac' would be most unsatisfactory, as can be seen from Baethgen's attempt in Evangelien fragmente. It is unsatisfactory, because it seeks to establish what from the nature of things cannot be ascertained, viz. the continuous Greek text underlying the Syriac. Syriac is a language of very different genius to Greek, and the translator of the Evangelion da-Mepharreshe was far more careful to reproduce the sense of the original than to express Greek idioms in a foreign tongue. This makes his work more natural and animated, while it does not seriously interfere with its value as a critical witness in matters of importance. But in many minor points the evidence of the Syriac is really ambiguous, and

¹ These corrections are incorporated into the text of S as here given and are also collected together in Appendix III: they are about 300 in number.

x Preface.

in such cases to give a re-translation into Greek introduces an appearance of definiteness, where no such definiteness is justified.

Similar arguments may be urged against a Latin rendering of the Syriac. A most important branch of the critical study of the Syriac is a comparison of its readings with the Latin Versions; for this purpose, the adoption of a particular Latin style or vocabulary in translation would inevitably make the agreement of the Syriac and the Vulgate, or the Syriac and some branch of the 'Old Latin,' greater (or less) than the ascertainable facts actually warrant.

I therefore decided upon an English translation, and here again a choice of alternatives had to be made. The first and most obvious course was to take either the Authorized Version of 1611 or the Revised Version of 1881 as a basis, and make only such changes as faithfulness demanded. The chief objection to this method is the same that has been urged against a Greek or Latin rendering, that it gives an appearance of agreement in detail when perhaps no agreement exists: moreover the inevitable occasional disagreement between a faithful translation executed on these principles and the English Bible in either form would produce a patchwork, open to more objection than the course I have actually followed. Another method would have been to try and copy the freedom of the Evangelion da-Mepharreshe itself, to give an English rendering as idiomatic and nervous as the Syriac. The first and most decisive reason for not attempting this lies in the certainty of failure. The combination of scholarship and literary gift which would be required could scarcely be united in a single individual. But even if it were well done, we may fairly ask what use would such a translation serve? For purposes of edification indeed it might be valuable. It might shew to the English reader how well the Evangelion da-Mepharreshe had caught the fresh and unaffected spirit of the Gospel story. But people do not read the translation of a Syriac Version for purposes of edification. They require a translation as an aid in reading the Syriac text, or in comparing the text attested by the Syriac with other critical authorities.

A knowledge of the letter rather than of the spirit is what is required by the readers of an ancient Biblical translation, and it is this that I have attempted to supply. I have tried to be as pedantically literal as possible, to render the same Syriac word by the same English word, and to make a distinction in the English where a distinction is

made in the Syriac, whatever the underlying Greek may have been. The distinctions made in the Greek are not always represented in the Syriac, although on the other hand the Syriac sometimes makes a distinction where there is none in the Greek. For example, ayopà and πλατεία are represented indifferently in Syriac by shûqû, i.e. 'street' or 'bazaar,' consequently we cannot tell whether the Syriac supports άγοραῖς or πλατείαις in Mk vi 56. On the other hand S in Matt vi 2, and both S and C in Lk xiv 21, are careful to render $\dot{\rho}\dot{\nu}\mu\eta$ by the special term sh'qdqd, i.e. 'lane.' Again, the Syriac shanneq corresponds exactly to βασανίζειν 'to torment,' and accordingly we find μή με βασανίσης in Matt viii 29 and Lk viii 28 appropriately rendered by lâ θ'shann'qan, as in the Peshitta. But in Mk v 7, a passage absolutely parallel to the others, S has $l\hat{a}$ $\theta eshtanna\delta$ $b\hat{i}$, a rendering which gives the same sense, but uses another verb. There is no trace of any various reading in the Greek, but the variation in the Syriac is interesting from the light it throws upon the methods of the translator: I have therefore tried to mark the difference in the English rendering of Mk v 7 by using 'torture me not,' instead of 'torment me not' as in the parallels.

The examples quoted above are of importance only as they help us to gauge the standard of accuracy aimed at by the Syriac Version, but occasionally distinctions are introduced or obliterated which have some exegetical significance. In such cases it becomes especially necessary to reproduce the peculiarities of the Syriac in our English rendering. Thus the somewhat rare word $e\theta'azzaz$ 'to be excited,' properly used of water stirred up by a storm, and then by a metaphor applied to personal feeling, occurs three times, and in each case it corresponds to a different Greek word. In Lk xxii 59 it is used of the indignation of S. Peter's interlocutor (διισχυρίζετο), in Mk viii 12 it is used of our Lord's indignation at the crass materialism of the Pharisees (avaστενάξας); while in Joh xi 33, 38 it is used of His emotion at the grave of Lazarus (ἐνεβριμήσατο, ἐμβριμώμενος). It seems therefore that the translator understood this emotion as indignation against the murmurs of the Jews rather than as expressing some inner conflict, but in any case it is clear that the Syriac word should be translated in all three passages by the same expression in English.

Again, the Holy Spirit, in the Evangelion da-Mepharreshe as in the Peshitta, is commonly called Rûḥâ δ'Quðshâ, lit. "Spirit of

xii Preface.

Holiness." But in Mk xiii 11, Lk ii 25, 26, xi 13 (C), Joh xx 22, we find $R\hat{a}h\hat{a}$ $Qaddisht\hat{a}$. We are scarcely justified in assuming that the two expressions were regarded as equivalent in Syriac because they equally represent $[\tau \delta]$ $\pi \nu \epsilon \hat{\nu} \mu a$ $[\tau \delta]$ $\mathring{a}\gamma \iota o\nu$ in Greek. But when we look at the context in which $R\hat{a}h\hat{a}$ $qaddisht\hat{a}$ occurs, especially Lk ii 26 which speaks of "that $R\hat{a}h\hat{a}$ $qaddisht\hat{a}$," it is evident that it is definitely not used in the sense of a Divine Hypostasis. I have retained "the Holy Spirit" as on the whole the best equivalent for $R\hat{a}h\hat{a}$ $\delta'Qu\delta sh\hat{a}$; but this would be misleading for $R\hat{a}h\hat{a}$ $qaddisht\hat{a}$, which I have uniformly rendered 'a holy Spirit.' I did not adopt "the Spirit of Holiness" for $R\hat{a}h\hat{a}$ $\delta'Qu\delta sh\hat{a}$, because I venture to think that also would have conveyed a wrong idea. $Qu\delta sh\hat{a}$ is much nearer sanctum than sanctitas: in Matt iv 5 $M'\delta ina\theta$ $Qu\delta sh\hat{a}$ does not mean what "City of Holiness" would mean in English, but simply and solely $\hat{\eta}$ $\hat{a}\gamma ia$ $\pi \delta \lambda is$, as in the Greek.

To sum up, my aim in the translation has been to give the reader who knows little or no Syriac such help as will enable him, by the exercise of reasonable care and intelligence, to understand the meaning of the Syriac on the opposite page, and also to compare the renderings of this Version in any given passage with its renderings elsewhere. To use the translation of a text for critical purposes instead of the original is always somewhat unsafe, but I have endeavoured to diminish the risk as much as possible. In this matter I cannot hope to please: I shall be content if my rendering is found to be serviceable.

It only remains to express my very warm thanks for the kind help which has been extended to me from various quarters during the preparation of this work. Mr T. R. Glover, of S. John's College, gave me a line-for-line transcript of the three Berlin leaves of Codex C, which cleared up several doubtful points not ascertainable from Wright's printed text. Mrs Lewis was good enough during her last visit in 1902 to examine the Sinai Palimpsest for me in several passages where the photograph was illegible. The two illustrations of the Ms (see vol. ii, pp. 28, 257) are made from her photographs, for one of which she kindly lent the original film. It cannot be out of place here to repeat what I have said on p. 18, that it is by her enterprise and liberality in presenting complete sets of her photographs to the Cambridge University Library that we are able satisfactorily to control the original transcripts of the decipherers of the Palimpsest. To

Mrs Pattrick, of Cambridge, I am indebted for the excellent likeness of her father, Dr Cureton. Dr G. Mercati, of the Vatican Library, has more than once kindly verified references to the reading of MSS in the Vatican, and to the ever-ready kindness of Prof. Ignazio Guidi I owe an accurate transcript of the Genealogy in the Borgian Ms of the Arabic Diatessaron (Ciasca's Cod. B). The chapter on the linguistic characteristics of the Old Syriac version (vol. ii, chap. ii) was read throughout by my friend Professor R. H. Kennett, who thereby did the book a service which is but inadequately represented by the Notes actually signed with his initials. Finally, I should be indeed ungrateful if I did not shew my appreciation of the intelligence and skill of the Compositors and Readers of the Cambridge University Press. Only those who have practical experience of the difficulties of setting up Notes, partly written in English which runs one way, and partly in Syriac which runs the other, can have any idea of the difficulties which had to be surmounted both in composition and in correction.

F. C. BURKITT.

Cambridge, December, 1904.

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ERRATA AND CORRIGENDA.

ونوع لفه مه نفل. لهمه دلنه وحدسر. صدمه من دخل لکید دلی کند ده مهده کد.

The careful scholar loves to look

Where faults are marked and variants collected;

Only a fool prefers a book

Where not one single letter is corrected.

ISAAC OF ANTIOCH XXVII 1852 f. (Bickell's Edition, vol. ii, p. 348).

		S. Matthew.		
P. 9 Matt ii 18 Notes	add	will not] would	d not 8	S
p. 11 ,, ii 23 txt.	for	spoken	read	said
" iii 6 "	27	their sins	,,	his sins
" iii 7 "	,,	${f publicans}$,,	toll-gatherers
p. 13 ,, iii 13 txt. & Not	tes for	to John	,,,	unto John
p. 26 ,, v 42 Notes	add	صر [وجليون	r	
p. 27 ,, v 47 txt.	after	\mathbf{pagans}	add	also
pp. 38, 39 (margin)	for	(S)	read	[S]
p. 39 ,, viii 3 <i>txt</i> .	,,	his leprosy	"	the leprosy
,, viii 4 Notes	add	Beware lest] q	f Matt	xvii 9
p. 41 ,, viii 21 <i>txt</i> .	for	the disciples	read	his disciples
p. 43 " viii 24 "	,,	broken in	"	covered by
p. 45 ,, ix 9 ,,	,,	came	"	\mathbf{went}
" ix 18 "	,,	ruler	,,	chief
p. 47 ,, ix 22 ,,	,,	the woman	,,	that woman
" ix 23ª "	**	the ruler	**	that chief
$,,$ ix 23^{b} $,,$,,	that was making	,,	that they were making
p. 48 " ix 36 "	"	-007	"	4.027
p. 53 ,, x 27 <i>Notes</i>	add	light] daylight	\boldsymbol{A}	
, x 28 txt .	for	but (1°)	read	and
p. 55 ,, xi 8 ,,	"	$\operatorname{clothed}$,,	clad
p. 57 " xi 16 "	,,	unto	"	to
p. 59 " xi 23 Notes	,,	hath been	,,	hast been

p. 65 Matt. xii 33 <i>Notes</i>	read	plur. in C; sing. in S
, xii 36 txt .	for	${ m speak} \hspace{1cm} read \hspace{1cm} { m say}$
" xii 36 Notes	"	[speak] say S ,, say $[speak]$ speak S
p. 67 ,, xii 42 ,,	add	guilty] see Notes, vol. ii, p. 268
" xii 48 "	for	him which S read to him which S
p. 68 ,, xiii 8 ,,	after	مصمدم] عصده S add : cf A 301, where
7		is taken as a participle مصحاحه
pp. 68, 69 ,, xiii 12 ,,	delete	(cf Mt xviii 9)
p. 69 ,, xiii 8 <i>txt</i> .	for	some sixty read and some sixty
", xiii 12 "	delete	even and in Notes delete even] om. S
p. 71 ,, xiii 13 ,,	for	in no wise read never
p. 77 ,, xiii 51 ,,	77	the disciples ,, his disciples
p. 79 " xiv 9 "	,,	but ,, and yet
pp. 82, 83 Matt xiv 24 A	Votes	A reference to syr.vgloc shews that a
		more probable restoration of S would be
		1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -

more probable restoration of S would be when it (sc. the boat) was agitated by the waves of the lake'

p.	85	Matt	xv	7	txt.	for	said	read	had said
		,,	xv	8	,,	,,	their lipstheir heart	,,	its lipsits heart
p.	87	"	xv	21	"	"	and Sidon	,,	and of Sidon
p.	89	,,	XV	28	Note	98 ,,	that hour	"	this hour
p.	91	,,	xv	36	"	,,	those seven	,,	these seven
		,,	xv	39	txt.	"	went away	,,	came away
p.	95	"	xvi	20	77	,,	these same	"	those same
p.	156	· ,,	XXV	7i 2	24	Notes ,,	pr . $\supset S^{ed}$	"	so also S
pp	. 16	0, 161	Ma	att :	xxvi	50 ,, ,,	S^{ed}	,,	S (see p. 544)
p.	160) Mat	t xx	cvi	60	" "	حطيبة ويسمي	,,	حطمنعة تسحما
p.	167	7 ,,	XX	vii	25 t	xt. ,,	and they said	,,	and said
		,,	XX	vii	34 t	xt. & Note	s for myrrh	,,	gall
p.	169	,,	XX	iiv	48 t	xt. for	dipped	,,	moistened

S. Mark.

p.	190		vi 49		for		~wrom		"	400m
		"	vi 49	Notes	add	49	_woom]	~wr₁om	Sad (mea culpa)	
-		• • •	ix 50		for		one		read	we
p.	226		xiii 2		77		سهمايس	•	"	حµمهتس
			xiii 2		,,		جحة		,,	നഴച്
		"	xiii 28	8 "	,,		وبرحو		,,	rτ ⊆ ο

S. Luke.

249	Lk	i 5	0 1	Votes	add	unto the age	fear him]	or, unto ages and for
						geı	nerations	to them that fear him
277	,,	vi	30	,,	for	Cf A 270	read	$C\!f~A~270$
297	,,	viii	49	txt.	>>	house	,,	${f household}$
	,,	viii	49	Notes				
302	,,	ix	18	"	immediately	under 🖒 🖘	for π	≥ read ¬≥o
304	,,	ix	24		-	· -		•
310	,,	\mathbf{x}	6	,, on	nit "& 2°" ar	rd add 🕰 ۲.5 🚅	∠ 0] ≺∆:	$S \leq S (sic)$: see p. 550
311	,,	\mathbf{x}	6	,,	after	If S	add $$	but] om. $S(sic)$
318	,,	xi	8	,,	for	S uzvenp≥		
329	"	xii	18	,,	,,	should	"	$\mathrm{should} \ \ S$
331	,,	xii	20	"	,,	senseless A	"	senseless A $Ephr$
	,,	xii	21	"	,,	S	,,	\boldsymbol{A}
391	,,	xxi	15	,,	"	that all your	,,	such that your
	,,	xxi	15	,,	,,	conquer	,,	conquer you
415	,,	xxi	v 12	2 txt.	,,	went away		went unto his house
419	,,	xxi	v 48	$3, 44^{a}$	txt. $read$	⁴³ And while he	took and	l was eating before their
						eyes, and took	up that v	which was over and gave
		(see	vol.	. ii, p.	305)	to them, 44 he sa	aith to th	em:
	277 297 302 304 310 311 318 329 331 415	277	277 ,, vi 297 ,, viii ,, viii 302 ,, ix 304 ,, ix 310 ,, x 311 ,, x 318 ,, xii 329 ,, xii 331 ,, xii ,, xii 391 ,, xxi 415 ,, xxi 419 ,, xxi	277 ,, vi 30 297 ,, viii 49	", viii 49 Notes 302 ", ix 18 ", 304 ", ix 24 ", 310 ", x 6 ", on 311 ", x 6 ", 318 ", xii 8 ", 329 ", xii 18 ", 331 ", xii 20 ", ", xii 21 ", 391 ", xxi 15 ", ", xxi 15 ", 415 ", xxiv 12 txt. 419 ", xxiv 43, 44°	277 ,, vi 30 ,, for 297 ,, viii 49 txt. ,, ,, viii 49 Notes after 302 ,, ix 18 ,, immediately 304 ,, ix 24 ,, after 310 ,, x 6 ,, omit "& 2°" an 311 ,, x 6 ,, after 318 ,, xi 8 ,, for 329 ,, xii 18 ,, ,, 331 ,, xii 20 ,, ,, ,, xii 21 ,, ,, ,, xxi 15 ,, ,, ,, xxi 15 ,, ,, 415 ,, xxiv 12 txt. ,,	277 ,, vi 30 ,, for Cf A 270 297 ,, viii 49 txt. ,, house ,, viii 49 Notes after they came S 302 ,, ix 18 ,, immediately under 3 304 ,, ix 24 ,, after panal om. S 310 ,, x 6 ,, omit "& 20" and add 311 ,, x 6 ,, after If S 318 ,, xi 8 ,, for 329 ,, xii 18 ,, , should 331 ,, xii 20 ,, ,, senseless A ,, xii 21 ,, ,, S 391 ,, xxi 15 ,, ,, that all your ,, xxi 15 ,, ,, went away 415 ,, xxiv 12 txt. ,, went away 419 ,, xxiv 43, 44° txt. read 4° And while he eyes, and took	generations 277 ,, vi 30 ,, for Cf A 270 read 297 ,, viii 49 txt. ,, house ,, , viii 49 Notes after they came S add 302 ,, ix 18 ,, immediately under for a 304 ,, ix 24 ,, after policy om. S add 310 ,, x 6 ,, omit "& 20" and add for add 311 ,, x 6 ,, after If S add 318 ,, xi 8 ,, for for should ,, 329 ,, xii 18 ,, ,, should ,, 331 ,, xii 20 ,, ,, senseless A ,, , xii 21 ,, ,, senseless A ,, , xii 21 ,, ,, that all your ,, , xxi 15 ,, ,, that all your ,, , xxi 15 ,, ,, went away ,, 415 ,, xxiv 12 txt. ,, went away ,, 419 ,, xxiv 43, 44° txt. read 4° And while he took and eyes, and took up that v

S. John.

p.	470	Joh	vii	45	Notes	for	Kinz	read	×27
		,,	vii	48	"	,,	≺±ï S ^{ed}	,,,	\prec نج S (sic)
		,,	vii	49	"	,,,	Kan Sed	,,	Svid
			vii			22	ية S^{ed}	"	حدد S (sic)
p.	471	,,				"	priests	,,	$\operatorname{multitudes}$
		,,	vii	49	"	,,			the mob] praters S^{vid}
									, vol. ii, and Mk iv 11
p.	520	,,	xvi	ii 6	txt.	,,	لحصلاهات	read	Leapton

TABLE OF ABBREVIATIONS USED IN THE TEXT AND NOTES.

Syriac MSS and Writings.

A = Aphraates' Homilies, cited by the pages of Wright's edition.

 A^{a} = Wright's Codex A (= B.M. Add. 14619, saec. vi).

 $A^{\rm b}=$, , , , , B (=B.M. Add. 17182, foll. 1—99, A.D. 474). $A^{\rm b}=$, , , B (=B.M. Add. 17182, foll. 100—175, A.D. 512).

C = Cureton's Ms of the $Evangeli\^{o}n$ $da ext{-M\'e}pharr\'{e}sh\^{e}$.

 C^* = the original reading of C, where there has been some alteration.

 C^1 =the corrected reading, if made by the original scribe.

 $C^{\text{corr}} = a$ corrected reading made by a later hand.

E=Ephraim's Commentary on the Diatessaron, cited by the pages of Dr Moesinger's Latin translation of the extant Armenian text. The Gospel quotations are regularly taken from Dr Armitage Robinson's English translation of the Armenian in Hamlyn Hill's Earliest Life of Christ, pp. 334—377, but where it seemed advisable the renderings have been recompared with the Armenian.

S=the Sinai Palimpsest of the Evangeliôn da-Mĕpharrĕshê.

Sed = the reading of S as hitherto published, where some error may be suspected.

 S^{vid} the apparent reading of S, where the photograph is not clear.

Snune = the reading of S, where some correction appears to have been made.

S(sic) = the reading of S as definitely ascertained from the photograph.

so also S=a reading ascertained from the photograph, where S agrees with the text of C. Syr.vg = the Peshitta.

Syrpalest = any text of the Palestinian Bible or Lectionary.

Syr.vt is occasionally used for the text of the Ev. da-Mepharreshe, especially where S and C are agreed.

Diat^{ar} = Ciasca's Arabic Diatessaron, cited by the chapter and verse numeration given in Hamlyn Hill's *Earliest Life of Christ*. The two extant Mss are called A and B, as in Ciasca.

ASD = Cureton's *Ancient Syriac Documents*.

Addai=Phillips's Doctrine of Addai.

Cyrill=Bickell's Cyrillona (ZDMG xxvii 566-598).

Ephr = S. Ephraim, cited by various editions. Ephr. v 166 E means p. 166 of the 2nd vol. of the Roman Edition, the three *Syriac* volumes being reckoned as the 4th, 5th and 6th of the whole six volumes: this is also Mr F. H. Woods's notation. The *Carmina Nisibena* are quoted as *Nis.*, otherwise the editor's name is given.

Ephraim's Commentary on the Pauline Epp., cited by the pages of the Mechitarists' Latin translation.

Eus. HE=the Syriac translation of Eusebius' Ecclesiastical History.

Eus. Theoph $^{\text{syr}}$ = Eusebius on the Theophania.

Jul=the Romance of Julian (the Apostate), as edited by Hoffmann.

Thos=the Acts of Judas Thomas in the original Syriac, cited by the Syriac pages of Wright's edition (Apocryphal Acts of the Apostles, 1871). Wright's MS is occasionally quoted as cod. a, and the Cambridge transcript (C.U.L. Add. 2822) as cod. c. The ancient palimpsest fragments at Sinai are quoted wherever extant.

Harris=Dr Rendel Harris's Fragments of the Commentary of Ephrem Syrus on the Diatessaron (Cambridge, 1895), containing extracts from the unpublished Commentary of Îshô'dad the Nestorian.

Other Authorities.

Greek: - X = Tischendorf's Codex Sinaiticus, saec. iv. B = Codex Vaticanus, saec. iv. D= " Bezae, saec. v. L = ,, Regius, saec. viii. s =the so-called Textus Receptus. Latin:—c = Codex Colbertinus, saec. xi. Palatinus, saec. v. e= ,, k =,, Bobiensis, saec. iv. vg=the Latin Vulgate. fuld = Victor of Capua's Diatessaron, A.D. 546. Arm (or, arm.vg) = the Armenian version of the N. T. =the Ethiopic version of the N. T. Aeth = the Bohairic Coptic version of the N. T. Boh

Arabinethe Arabic version of the Pauline Epp. at Sinai, published by Mrs Gibson (Studia Sinaitica II).

General Abbreviations.

§ (in the text and	margins) = here begins the text of such and such an authority.
¶	=here ends that text.
§ (in the Notes)	=S or C here begins a paragraph.
[]	indicate words supplied wholly by conjecture.
řī	indicate illegible words or letters supplied by conjecture, in
	accordance with the demands of space.
†	indicates a suspected corruption.
S (in the margin)	indicates that Codex S is extant for this page.
(S)	indicates that it is extant at the beginning but not at the end.
[S]	indicates that it is extant at the end but not at the beginning,
	the actual place of the change being indicated by § or ¶.

Italics are used, as in the English Bible, to indicate words supplied to eke out the sense in English, but not needed in the Syriac.

NB. Where "See Introd. vol. ii" occurs in the Notes, look out the Note on the passage at the end of vol. ii to find the Cross-reference.

EVANGELION DA-MEPHARRESHE

احمد مناهم المعمد المعسام المام المعالم المعال *#A464 Lane. I Lack Lisance. I alor posisr مملة ليصمت ملتمسمس، فيصمت مملة لعنى ملانس مع لمحنة. العني عملة لسينم سينم عاملة لعنم عنم المعلم المعلمة ال لعجيدة عجيدة مملة لسعه السعم مملة لعلم ١٨٠ $^{\$1}A465$. Has in a fuct $^{\$}$ east $^{\$}$ cost $^{\$}$ cost $^{\$}$ בסבי אוסר ביסה לאובי "הסג להסג לביאי הסג אולה ב لعليجه _ حر محداله تمهنم. اعليجه _ مملد لنسحح iucas אסת השתי "אכנא אסת הישתי "אכנה ביום ביום ביום ביום Lunazet. waset note Lunaia. waia note Lourn. תשתה השתבי שושר בדמש יצרמש בלחד השושר wel slow show slow slow wines wines slow alor Kers. Kers alor Keers. Kers alor but Kusail alok Kirai Kirail alok _ ask . askl ملعقمه، حلممه محدل الحر حمة كلمم مع محدل. \$A472. Lasjor Lock Lockler . Lockler sloc cusa. "10iccel note traini note thank hand مملة لحيمة. العيمة مملة لهدمع معمد المحمد المحمد المحمد المحمد المعمد ا nar isula. "John isular". John isular isular

- i I The book of the genealogy of Jesus the Messiah, the son of David
 - ² the son of Abraham. Abraham begat Isaac. §Isaac begat Jacob. ¶ §¶A464
 - 3 Jacob begat Judah and his brethren. Judah begat Perez and Zerah
 - 4 of Tamar. \$Perez begat Hezron. Hezron begat Aram. Aram begat \$A465 Amminadab. Amminadab begat Nahshon. Nahshon begat Shala.

 - 6 begat Jesse. Jesse begat David \P the king. David begat Solomon of $\P A$
 - 7 the wife of Uria. Solomon begat Rehoboam. Rehoboam begat Abia.
 - 8 Abia begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat Jehoram. Jehoram begat Ahazia. Ahazia begat Joash. Joash begat
 - 9 Amozia. Amozia begat Uzia. Uzia begat Jotham. Jotham begat
- 10 Ahaz. Ahaz begat Hezekia. Hezekia begat Manasse. Manasse begat
- ¹¹ Amon. Amon begat Josia. Josia begat Jechonia and his brethren
- 12 in the captivity of Babylon. Now after the captivity of Babylon,
- ¹³ Jechonia begat Shealtiel. §Shealtiel begat Zorobabel. Zorobabel §A472
- 14 begat Abior. Abior begat Eliacim. Eliacim begat Azor. Azor
- 15 begat Sadoc. Sadoc begat Achin. Achin begat Elior. Elior begat

The brackets in the Syriac correspond to holes in C; no title TITLE. 2-16 Actual quotations in Aphraates are indicated in is legible in S the margin, but all the male proper names of the genealogy occur in order 2 Isaac 2° CS; and Isaac A (so throughout, rendering A463-4725 Obed A^b ; the diacritic point is not clear in S8 Joshaphat $\delta \epsilon$ Jehoram Uzia] CA; Jehoram begat Joram (bis) S (bis) S 11 Joiachin A (? from O. T.) 14 Zadoc A 13 Abiud A Uzia S 14, 15 Eliud S A Abin A^a

TREE TO MORE LEADER " LANDE DOE DOE LEADER OF THE LANDER OF THE LEADER OF THE LANDER O

"عاص صوبل عادما هم محنوص محدهم ليدمد. صوب عادما مادم محم دمده محدهم للماما دول: عادما مادمها محم للمام دول عدهم لمحسم. عادما مادمها محم للمام دول عدهم المعسم.

¹⁶ $2 \log K$. Add to priso al door Kiess seen seed $2 \log K$ some of the set of seed of seed $2 \log K$ seen of seed $2 \log K$. A consider $2 \log K$ seen of seed $2 \log K$ sees $2 \log K$

- to Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob CS begat Joseph, him to whom was betrothed Mary the Virgin, she who bare Jesus the Messiah.
- All the generations therefore from Abraham even unto David are fourteen generations; and from David even unto the captivity of Babylon fourteen generations; and from the captivity of Babylon unto the Messiah fourteen generations.
- Now the birth of the Messiah was thus: When Mary his mother was betrothed to Joseph, †before ever† they drew near one to the
- 19 other, she was found with child of the Holy Spirit. Now Joseph, because he was an upright man, was not willing that he should expose
- Mary and had meditated that quietly he should divorce her. Now when he meditated these things there appeared to him, to Joseph, an angel of the Lord in a vision of the night and said to him: "Joseph son of David, fear not to take Mary thy betrothed, for that which
- 21 is being born from her is conceived from the Holy Spirit. Now she will bear thee a son, and his name shall be called Jesus, for
- he shall save alive the world from its sins." Now this that came to pass happened that that might be fulfilled which was said by the
- 23 LORD through the mouth of Isaiah the prophet who had said: "Lo,

¹⁶ Jacob begat Joseph. Joseph, to whom was betrothed Mary the virgin, begat Jesus that is called the Messiah S; 'and Jacob begat Joseph, and Joseph was called father to Jesus the Messiah' A: see Notes, vol. ii 17 All...therefore All these generations S 18 'The generation of Jesus the Christ was on this wise: When his mother Mary was betrothed to Joseph. and before she was given to a husband, she was found with child of the Holy 19 Now Joseph] + her husband S because he was upright SSpirit' E^{20} 'Joseph, because he was a just man, was not willing to make Mary a public example, and was minded to put her away quietly ' E^{22} of the night] om. S take (lit. 'lead')] take S (both words commonly used for 'marry') betrothed wife S conceived] om. S '(the) angel appeared unto him and saith, Fear not to take Mary' E^{23} 21 thee] cf Lk i 13, Joh iv 16 his name shall be called] thou shalt the world his people S: cf Joh xviii 20 in syr.vg call his name S 22 said 1°] spoken S the mouth of] om. S and Notes, vol. ii, p. 287

دنی مدلمونه عدم دهدهها المرابع مام دنی مربع المربع المربع

قدة مع در معد هر عداه، حدد مدد دومه له هلمحم دهنم، مددنش لهندر، قمدحمده حدن همم حده، حدهم درادهه لدنم، معنه عده عدد، ه.

امدة بهراء بعد در الم وسودي و ووده هاوده ما مدمي مورد مورد مورد و مورد مورد و مورد و

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the virgin shall conceive and shall bear a son, and his name CS shall be called Emmanuel, which is interpreted 'Our God with us.'"

- Now when Joseph arose from his sleep, he did as the angel of the LORD commanded him, and he took Mary, and purely was dwelling with her until she bare the son; and she called his name Jesus.
- ii I And when Jesus was born in Beth Lehem of Judah in the days of Herod the king, lo, Magians came from the east to Jerusalem.
 - ² And they say: "Where is the king of the Jews that hath been born? For we ourselves have seen his star in the east, and have come to worship him."
 - Now when Herod the king heard he was troubled, and all
 - 4 Jerusalem with him, and he gathered together all the chief priests and scribes of the people and said to them: "Where is the Messiah
 - 5 born?" They say to him: "In Beth Lehem of Judah, for thus it
 - 6 is written in the prophet: 'Thou also, Beth Lehem of Judah, art not less than the kingdom of Judah; for from thee shall go forth the
 - 7 king that shall tend my people Israel.'" Then Herod secretly called those Magians, and was enquiring of them that he might know at what
 - s time the star appeared to them. And he sent them to Beth Lehem, and said to them: "Go enquire about this same lad eagerly, and what
 - time ye have found him, come and shew me, that I may go myself
 - 9 also and worship him." Now they, when they received command from the king, went away, and there appeared to them that star which they had seen in the east going before them, until it came
 - 10 and stood over where the lad was. Now they, when they saw the
 - star, rejoiced with a great joy, and entered the house and saw the lad with Mary his mother, and fell down and worshipped him, and

²³ his name shall be called] they shall call his name S: cf vv. 23, 25
24 and he to end of 25] and he took his wife and she bare him a son, and he called his name Jesus S; '..he took her...he dwelt purely with her until she bare the first-born' E^{23} 2 say] said S from the east S 3 troubled] perturbed S 6 kingdom] kings S 8 eagerly] on. S 9 and stood] and stood S over where] in the place where S 11 and] and S

ورد المراجع الم ومنوي المراجع وهم المراجع ورد المراج

المهدو بن معر معمله للله ملهده دلله مهدل له لحراني المهمه لهم عدمه بحدل هامده هدم هدم المهدام هدم المهدم ا

"" or it is the second of the

¹² dal] al S and om S 13 A S (and so often) 14. No \S in S alone you S 15 \nwarrow and S is a simple you S 15 \nwarrow and S is a simple you S 16. No \S in S and om S is a simple you S and om S is a simple you S in S

opened their treasures and offered him an offering, gold and myrrh CS and frankincense. And it appeared to them in a vision that they should not return unto Herod, and they by another road went away to their own country. And after their visit the angel of the Lord appeared to Joseph in a dream and said to him: "Arise, take up the lad and his mother and flee to Egypt, and there be until I say to thee, because Herod is about to seek for the lad, so that he may destroy him."

Now Joseph arose and took up the lad and his mother by night and went away to Egypt, and he was there until Herod the king died, that that might be fulfilled which was said by the LORD through the prophet, who had said "From Egypt I have called my son."

Then Herod, when he saw that those Magians had mocked at him, was furious exceedingly, and sent *and* killed all the lads that were in Beth Lehem and in all its borders, from two years old and under, according to the time that these Magians said to him.

Then was accomplished the word which Jeremiah the prophet said:

18 "A voice was heard in Ramtha, wailing and weeping and much

groaning, the voice of Rachel who weepeth over her sons and will not be comforted, because they are not!" Now when Herod the

king was dead there appeared to Joseph in Egypt the angel of the

LORD in a dream, and said to him: "SArise, take the lad and his A405 mother and go to the land of Israel, because those have died who

¹³ after their visit lit. 'after them' S C: cf on Mt xi 7 12 unto S14 and took] om. and S 15 and there he was S said] spoken S said: From S the mouth of Isaiah the prophet S 16 those the Sall the lads] the lads, all S; every lad E^{32} all 2° om. S these] the S18 'In Rama a voice was cried' E^{33} weepeth] was 17 had said S weeping SE^{33} 19, 20 and said to him in a dream S 20 take up SAand his mother] om. A those they SA

CS ممامه وم عمله الملام مماهه ممامه ممامه A الله المامه ومن ومن المامه ومن المامه

امدهدام مقدل مهد مهدم مهدا هددام محداد المهدد المحدون المهدد الم

were seeking the lad's life to snatch away \P ." Now he arose and CS took the lad and his mother, and came to the land of Israel.

Now when Joseph heard that Archelaus was king in Judaea in the room of Herod his father, he feared to go thither, and it appeared to him in a vision that he should go to the country of Galilee; and he came thither and was dwelling in a certain city called Nazareth, and the word was fulfilled that was spoken by the prophet, that he should be called a Nazarene.

And in those days came John the Baptist, and was preaching in the wilderness of Judaea and saying "Repent, because the kingdom of heaven hath drawn nigh." For this is he of whom it is written in Isaiah the prophet, who had said: "A voice that calleth in the wilderness, 'Make ready a way for the Lord, and direct the paths of our God!" Now John was clad with clothing of camels' wool, and was girt with a thong upon his loins, and his meat was locusts and honey of the waste. Then were coming unto him the men of Jerusalem and all Judaea and all the other side round about the river Jordan, and he was baptizing them in the river Jordan, each one confessing their sins. Now when he saw publicans and Pharisees and Sadducees coming to his baptism, he said to them: "Offspring of vipers, who is it hath shewed you to flee from the wrath that is coming? Bring forth therefore fruits meet for

to snatch away CA; om. S 21 Now And S (sic) 22 in Judaea] it appeared to him] he saw S(sic) vision] dream S23 certain] 1 And in In S Judaea Judah S 3 For this is he] This is S om. S A voice...wilderness] om. S and direct...God] om. S 4 camels' wool] 'hair' $E^{40,101}$, but cf Îshô'dâd (Harris, p. 22: 'Mar Ephrem only reads wool'): the word ba'wâ 'wool', used here in S C (but not in Syr. vg) means the soft under-hair of camels. Cf also وبر الجمال Diatar iv 12 (cod. B). upon his loins with a thong S honey of the waste] honey of the hills S; cf İshô'dâd (Harris, p. 17: 'The Diatessaron says, His meat was honey and milk of the hills'). See Lk xii 28 S C, and Syrpalest passim. round about] om. S 7 Now when he saw many coming to his baptism from the Pharisees and Sadducees S — coming 2°] about to come S

رده المحملة والمحمدة والمحمدة والمحمدة المحمدة المحمدة المحمدة والمحمدة و

""هدور مه معدد حر كليك ليمازور. لمه بمسلم به المرافقة والمرافقة و

⁹ איזהרים איזהרים בממשל אל במציים מות. SA במייהרים אליים מות אליים אלי

9 repentance; \$and do not say in yourselves 'For a father we have \$CS\$

Abraham,' for I say to you that God is able from these stones to \$\frac{\\$A33\$\text{ }}{(f^63)}\$

10 raise up sons to Abraham.\(\Pi\) And lo, the axe hath arrived at the root \(\Pi\) of the trees; \$\\$every tree therefore that bringeth not forth good fruits \$\\$'Julian'\$ is hewn down and goeth unto the fire.\(\Pi\) Now I, lo, I baptize \(\Pi\)'Juli' you with water to repentance, but the one which cometh after me is stronger than I, and I am not worthy to take up his shoes; he

12 shall baptize you with the Holy Spirit and with fire, who holdeth a fan in his hand and cleanseth his threshingfloor, and the wheat he storeth into his barns, and the chaff he burneth with fire

Then came Jesus from Galilee to the Jordan to John that he might baptize him. And John forbad him and said to him: "I am fit that thou shouldest baptize me, and thou unto me hast come?"

15 Jesus saith to him: "Suffer it at present, because thus it behoves us to fulfil all uprightness." Then he suffered him to be baptized.

16 And Jesus had been baptized; and when he was baptized, in the same hour that Jesus came up from the water, lo, the heavens were opened, and he saw the Spirit of God that came down as a dove 17 and rested upon him. And a voice was heard from heaven, saying to him: "Thou art my son and my beloved in whom I have been iv 1 pleased." Then Jesus was led by the Holy Spirit into the wilderness,

unquenchable."

⁹ Be not boastful and saying A in yourselves om. SA for I say from these stones God is able $A^{2/2}$ E^{40} 10 hath ...that] because A arrived] $C S E^{39}$: cf Jn iv 35 $\mathrm{roots}\,S$ and every tree Stherefore goeth unto C Jul; falleth into Som. S Jul good] om. S Jul stronger] greater S and...shoes] one whose shoes 1 am not 11 lo] om. S worthy to take up S with fire and with the Holy Spirit S12 his barn S 13 from Galilee to John that he might baptize him in the Jordan S 15 saith answered and said S it behoves us] it beseemeth us S that we may fulfil...' E41,42 16 And Jesus had been baptized] om. S in the same hour...came up] and came up S as] in the likeness of S: 17 'This is my beloved Son' E^{99} 1 Holy] $C E^{42}$; om. S cf E^{99}

CS rom prz. CS rom, col S rom, col S rom, S ro دوع. "معند لمش سه تحديم معجد له. عي حاس בחב הובי ומשן במפש נשחש לשה ישה המלה לעה مهرية له ومود مه وله مهم دلسمه مله والمه منه دوريم. ملم حط عمره وبعم حرم عمده وحديه المدير وحاده nd aiz manden teruh apress. manem et aich המעלא. "האכי למ בים בים אול האלמא אוכא נפבף للمسلم. دلمند. ينه ولتخليموهم بعقد عليه. وعد ووجد تعمله به الم محمدة المهمل والمرابع والماد معمد عمد الماد عمد المادي الم اله عدد دورد هه والم المنعم المديم معالمه «مودد ها بصلع معني عنب المهنم مديد مناعد مناعد مناعد ماناء Apr engrande especial especial representations of the second לא את מה האפל האש בה מהכנ. יישודן אכי למ שבבי il by Leadi, afen. edic on lis electy slow Actor of the charam, below "mary ream net air $^{\$\P}A_38_5$ بن $^{\$}$ ممه ممت منده محتمد مما محمد خد احدی. محمد محتمد ورد عمد وم معمد وسوس معملم مال له لالله.

2 to be tempted by Satan, and after forty days that he was fasting he CS 3 hungered. And he that tempteth drew near unto him, and said to him: "If thou be the son of God, say that these stones become bread." 4 Jesus answered and said to him: "It is written 'Not by bread alone liveth man, but by every utterance that goeth forth from the mouth 5 of the LORD." Then the Accuser took him and brought him to the Holy City, and made him stand upon the corner of the Temple, 6 and said to him: "If thou be the son of God, cast thyself down; for it is written 'To his angels he shall command concerning thee, that on their arms they should bear thee up, that thou shouldest never 7 dash with thy foot against a stone." Again Jesus said to him: "It 8 is written 'Thou shalt not tempt thy Lord and thy God.'" Again the Accuser took him to the hill which is exceeding high, and 9 shewed him all the kingdoms of the world and their glory, and said to him: "These all will I give to thee, if so be that thou wilt fall 10 down and worship before me." Then Jesus said to him: "Get thee behind me, Satan; for it is written 'Thy Lord thy God thou shalt 11 worship, and him alone shalt thou serve." Then the Accuser left him for a time, § and lo, angels drew near and were serving Jesus.¶

§¶A385

Now when Jesus heard that John was delivered up, he went 13 away to Galilee and left Nazareth and came and dwelt in Kaphar-

Satan] $C E^{42}$; the Accuser S ($\delta\iota\dot{\alpha}\beta\circ\lambda\circ$) 2 forty days] $C E^{44}$; + and forty nights S Thos ('for our Lord fasted forty days and forty nights, and 3 he that tempteth] the tempter S tasted nothing') these stones that they become bread $S E^{44ff}$ 4 shall man live $S E^{46}$ 5 corner (lit. 'horn')] extremity (lit. 'wing') S; the Lord God E^{46} 6 cast thyself down | fall from hence S; cast thyself from 'corner' $E^{\scriptscriptstyle 44}$ concerning thee] + that they should keep thee $S E^{44}$ above down E^{44} never] not S 7 Again] om. S thy Lord and that on and on S the Lord S 8 the Accuser C; Satan S; om. E^{45} (vid) took him tol took him and brought him up and made him stand upon S (E 45) and their glory om. S 9 and said to him: "These kingdoms and their glory hast thou seen? To thee will I give them if thou wilt fall down and worship before me" S 10 Get behind, Satan S; 'Get thee behind, Satan' E^{49} thy Lord] the Lord S 11 Then the tempter removed from him for a time $S(E^{49})$ lo, angels drew near] angels drew near S; angels came down A 12 Jesus] he S delivered up] taken S 13 and dwelt in K.] to Kapharnahum S went away] removed S

وه مده تا تا المحلم والمحلم و

"هود عدم هرم، سائم له تام به به تسانی للحمه مالیمسل مسهس قدر احدر هدم سهه حصوسله مر احدر محدههم محله مدره همه حصوسله مر معمد "همه حض حدمه مدردهمه ماله حمانس "همه حدمه مدردهمه ماله

nahum, which is by the sea side in the border of Zebulun and of CS

14 Naphtali, that that might be fulfilled which was said through Isaiah

15 the prophet, who had said: "The land of Zebulun and the land of
Naphtali, the way of the sea, beyond the river Jordan, Galilee of

the peoples; the people that was sitting in darkness have seen a great light, §and those that were sitting in the shadows of death, §¶A423 a great light hath risen upon them."

From then Jesus began to preach and to say: "The kingdom of heaven hath drawn nigh." And when our Lord was walking by the side of the lake of Galilee he saw two brothers, Simon called Kepha and Andrew his brother, casting their nets into the sea, because they were fishers. Jesus saith to them: "Come after me and I will make you fishers of men." And they in the same hour left their nets and went after him.

And when he removed thence he saw two other brothers, James and John his brother, sons of Zebedee, while they were sitting in the boat with Zebedee their father and mending their nets. And Jesus called them; and they in the same hour left their nets and went after him. And he was going about in all Galilee and was teaching

in the border... Naphtali] in Zebulun and in Naphtali S 14 that... through] by Swhich] the word...that S had] om. S 15 and 16 was sitting S is the same of S have S have Sbeyond SE^6 great] $C E^{6, 51}$: and they that sit in sorrow and in the shadow of death SA great] om. S 17 began had begun Sand to say: and he said Sour Lord] he Swalking] passing Sby the side of 18 when as Scalled Kepha] om. S the shore of the sea S (om. of Galilee) mending fishers] + of fish Stheir nets and casting into the sea S 19 Jesus went] came S20 And they Now they S 21 And he He Sdrew near again and saw S his brother, sons of Zebedeel om. S while 22 and they...nets] now they left Jesus] he Sthey were] om. S 23 he Jesus S their father in the boat S

CS Kam Kerna . Khasha rolisa Kam 11320 . Khraiss مل مقسميم *ممل دمة هديم دحمه دمه دامه دامه دامه دامه دامه همه نم. محمد له طهم علي تحدد ديد حديدي. مملي والعام حديثهم بحديث مخالع مراكة مرية معينه والمامة וכנן מסם בלנמם .. סדבו הלוא. סמם בל עד עד עד מנמם הגדש מאק מסא מלבומם במאש מסא באלים באלים دنته قريمه. حر كليله محر تعينه حدديمه. محر ممنعلم. סובן במסד. מובן בבד הימדונן. יבד עוד הין לבוצא. שלם the la etain. naica laha hlietam, inehu eakan محلو همم لعمد ممحدة ف

cf A41 §A390,

⁴³⁷ Abauma Lawa "exouma rellan and allah \$38 (616) 6167 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | 1846 | יייי ארבאד.

ون محدندا شامهند عسم حصيما عصبامه ٠٠٠٠٠ محتم مع ماهع مايم مرات ما م محمده المسلم ودهيم ورهم المدمه وهدمه تعجم ے ٠٠٠٠٠

ילסבישם לביניבוא האנשם נשמם יועבאי المحمد لمالم والمرابع ٠٠٠٠٠٠ ١٥٠٠٠

⁸ مول حوادى : «حود B حجم المقسى الم حودة على الم 24 Kijow.... Sake Koj om. 8 Kur Kruzdijo.... abto Koj 8 معذوب هاه م محده الم محده المحدود ماه مه معدد المحدود المحدد المحدد المحدد المحدد المحدد المحدد المحدد المحدد $\angle i \angle \cdots \angle \angle i \bigcirc on$ S area = areممت بستاء حمدت مده بسحاء... محمل مده حدمه عدمه حدمه عدمه بده مده بده في المرابعة الم حدودها خالم ودانقسه هدارة مرودة 25. § in S א בבום א מחסוב א מסבה מחס בודא הדין בידא איי דיכן בא איי בידא א מסבה מחסוב א 1 ہے 0m.~S \sim معام + محتے + معام محتے ہوں + معام + [رحم 11] باه درم ما 3 معند لحكم دند لهم إه معند عمد 13 معند 13 معند 14 معند 1 C in red; محتمر (11 محتمر) S ver. 5 next ver. 3] C E A 41; after $ver.\ 4\ S$ 5 simಿಸುವ ದಾಂಧಿಗಳು S 6 sim ದಿರ್ಮಾಗಿ] sim ದಿರ್ಮು S 8 ದಾಂಧಿಗಳು S

in the synagogues and was preaching the gospel of the kingdom and was CS 24 healing all torments and all infirmities in the people. And the tale of him was heard in all Syria; and they brought to him all those that were ill and those that were infirm with stubborn infirmities and with hateful torments and many that were struck with palsies and lunatics, and he—on each one of them he was laying his hand and 25 healing them all. And there went after him great multitudes from Galilee and from the Ten Cities and from Jerusalem and from Judæa v I and from beyond Jordan. Now when he saw the multitudes he went ² up and sat in the hill, and his disciples drew near unto him, and he opened his mouth and was teaching them and saying: cf AsI "§HAPPY is it for the poor in their spirit, that theirs is the §A390,

- kingdom of heaven!¶ "HAPPY is it for the lowly, that they shall inherit the earth!
- "HAPPY is it for the mourners, that they shall be comforted!

3

5

- "HAPPY is it for them that hunger and thirst after righteousness, 6 that they shall be satisfied!
- "HAPPY is it for the compassionate, that upon them shall be compassion!
- "HAPPY is it for them that are pure in their heart, that they shall see God!

in their synagogues S all torments and all infirmities every pain and every infirmity S 24 And the tale....Syria] om: S and they brought....torments and many were drawing near to him who were tormented with hateful torments and with stubborn infirmities S he—] om. S On ver. 24, cf Thos 'And the tale of lunatics] om. S him had been heard among men....and the infirm were being healed that were infirm with stubborn infirmities and with hateful torments, and the 25-v 2] And when there was a great multitude, which paralysed....' had come from...beyond Jordan, when he saw the great multitudes he went up to the hill; and when he sat his disciples drew near unto him, and he ver. 5 next ver. 3] $C E^{62} A 41$; after began to say to them $S(E^{62})$ ver. 4 S: on the text of the Beatitudes in A41, see Introd. vol. ii. For a justification of the renderings, see Aphraates' quotation of Lk vi 24, and cf 6 righteousness] uprightness S also Lk iv 36 in S and syr.vg

المحتوى حك تنتوب لدى قد كالكه محسون لدى كامه محمد ما
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וו בשל המסששם בייני ב

 $\P A$

"SHAPPY is it for the peace-makers, that they shall be called CS 9 sons of God! 304

"HAPPY is it for them that are persecuted for righteousness' sake, that theirs is the kingdom of heaven!

"HAPPY is it for you what time men persecute you and reproach ΙI you, and say concerning you everything evil in a lie for my name's sake. But ye, rejoice ye and exult in that day that your reward is great in heaven, for so were your fathers persecuting the prophets that were before you.

13

"§Ye are the salt of the earth; but if salt lose its savour¶ and §¶A457 become foolish, wherewith shall it be salted? For nothing is it of use but that they should throw it away, and men will trample upon 14 it. §Ye are the light of the world; ¶ and the city that is built on §¶A13 15 the hill cannot be concealed. And no one lighteth a lamp and setteth of A_{14} it under the modius, but he setteth it on the lamp-stand, and it

16 shineth for all those who are in the house. So \$let your light shine \$A14 before men that they may see your fair deeds and glorify your Father in heaven.¶

"Suppose not that I have come that I might remit the law and \$A28 17 the prophets; I have not come that I might remit them, but to fulfil

¹¹ what time...reproach] when men are hating you and persecuting S and what time they say Severything om. S in a lie] om. S name's sake, even mine S12 'Rejoice ye, and be exceeding glad: for great is your reward in heaven, and in that day rejoice' E^{64} that were before you] om. S 13 but if] if S; for if A and become foolish] om. SA: see Notes, vol. ii that it should be cast out S wherewith...salted? the world would quickly be putrefied and corrupted A 457, but comp. 'Salt when it loses its savour is cast away' A 271 15 modius] bushel S A on] upon SAand to all that are in the 16 fair good A 17 Suppose not that I have house it giveth light S come] I have not come $A E^{64}$ to remit SAlaw Law A I have not.....remit them] om. A E^{65} ; om. them S

CS תו בשת יוע נישת "ב מות מושא תות ב מות תוצתו ${}^{\$}A_{30}$ KIN KOODK IO. KLIKO KINI _01251 KINIS . (2) אם סונא עדא לא לעבו כן נבסמא. בדכא דבל כבום נמסאף. "בל הנצדה שביל עה כן פספהנה שלין ובסדה. אף ملك شديم لقيم مريخ، حريفه بملكه وملحمه وعميم. col 2 من نبا معمامه، نامه خام، نبا معا من نامه دور عالم دور عالم دور عالم دور من المرابع المر oein neisn. In bela telephy eseen. "seepo ومراعدة لمودم والمراعد معمل معرف والمساد المسدد حديث، "مدن محن المدن علم المال المالية , ממשרל ושתו לאוא השוב להעוד ושתו השתו המשה ואות בעוב לבנס בל הם בל הא הואה לאותם בלנא. נמסא בעוב לבמיט הנסוא.

 $A_{37, 72}$ אבל, $A_{37, 72}$ אול בסובע בגבעא. סלכן $A_{37, 72}$

حممةسم. والحم حدور العلام الديم موسم العلام

 $^{18 \}iff S \iff \text{with ord} om, SA \implies \text{with order}$ A 304 (cf حت بت حصمت ب حمامه من تعدم حل A 3020) وحتم om. SA פרא א הפיא [בע 19 א מביל מיביע S פרא (בע 19 מיביע 2º] + ماهنة حر عموت محتج محتج عن المناهد من المناهد من المناهد ال S (rest as C, sic) 21. § in S (vid); ver. 20 ends a line in C $\swarrow \Delta_3$ ארשיב מים בעוב מים ארשיב אים בער בין פבל בא ארשיב מים בעוב מים אלא מישה א מישה א מישה א מישה א מישה א מישה א [שנק תנובע אם בי שול מוק אל בי שהיבוא אל אל האסוב בי שהיבוא אל בי שהיבוא בי שהיבוא אל האסוב היים בי אל האסוב היים בי אל האסוב בי אל האסוב היים בי אל היים בי היים בי אל בי אל היים om. $A^2/_2$ [sigma] om. $A^2/_2$ [sigma] [sigma] [sigma] [sigma] [sigma] [sigma] Δ ا S; Δ مدر $A^2/_2$ مات $A^2/_2$ مات $A^2/_2$ مات $A^2/_2$ عند $A^2/_2$ مات $A^2/_2$ مات

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18 them. For amen, I say to you Until heaven and earth shall pass $\frac{CS}{\pi A}$ away sone Jod-letter or one corner shall not pass away from the \$A30 19 law till everything come to pass. Tevery one that shall remit therefore one of these little commandments, and shall teach so to men, shall be called less in the kingdom of heaven; but every one that shall do and teach them, he shall be called great in the kingdom 20 of heaven. For I say to you Except your righteonsness shall abound more than the scribes and the Pharisees, ye shall not enter 21 into the kingdom of heaven. Ye have heard that it was said to them of old time 'Thou shalt not kill; and whosoever shall kill 22 shall be condemned in judgement.' But I say to you Whosoever shall be wroth with his brother without cause shall be condemned to judgement; and he that shall say to his brother 'Raca' shall be condemned to the synagogue; and whosoever shall say to his brother 'Fool' shall be condemned to the Gehenna of fire.

"§Whensoever therefore thou offerest thy offering before the §A37, 72 23 altar, and there thou shalt recollect that thy brother hath aught 24 against thee of enmity, leave thy offering there before the altar, and go first be reconciled with thy brother, and then come and offer thy offering.

"Be agreed with thine adversary quickly while yet with him thou 25 art in the way; lest thine adversary deliver thee up to the judge,

¹⁸ or one corner] om. $SA^2/_2$: see Introd. vol. ii from the law] + and (from) the prophets $A^2/_2$, with varying order everything all SA therefore] om. $S E^{65}$ 19 Every one that] And he that Steach them 20 more than | more | than | S(sic) |21 to them of old time teach thus S22 shall be 1°] is S condemned to 1° & 2°] condemned in S: see Notes, vol. ii and whosoever] and every one that S shall be 3° & 4°] 23 init.] If therefore thou offerest thy gift upon the altar S; when thou offerest an offering A 72, when an offering thou wishest to offer A 37 (omitting 'before the altar' 2/2); 'when thou hast offered thy offering upon the altar' $E^{\scriptscriptstyle 65}$ there om. $A^2/2$ that thy brother hath against thee enmity S; that against thy brother thou hast aught of enmity $A^2/2$ before] on Sfirst] om. $A^2/_2 E^{65}$ 24 there] om. $A^{2}/_{2}$

S (علام المحافظ ا

and the judge deliver thee up to the officer, and thou fall into CS 26 prison—and amen, I say to thee Thou wilt not go forth from thence, till thou give the last mite.

"Ye have heard that it was said to them of old time 27 shalt not commit adultery.' But I say to you Whosoever seeth a woman and longeth for her hath committed adultery with her in 29 his heart. But if thy right eye offend thee pluck it out and throw it from thee, for it is profitable for thee that thy one member should 30 perish, and not all thy body go to Gehenna. And if thy right hand offend thee cut it off and throw it from thee, for it is profitable for thee that one of thy members should perish, and not all thy body 31 go to Gehenna. It hath been said 'He that dismisseth his wife 32 shall give her a letter of divorce.' But I say to you He that dismisseth his wife concerning whom there hath not been alleged adultery, he causeth her to commit adultery; and he that taketh up a divorced woman doth indeed commit adultery.

"Again ye have heard that it hath been said to them of old time: 33 '§Thou shalt not swear an oath of falsehood," but shalt give to the §¶A499 34 LORD thy oath.' But I say to you §Ye your own selves shall \$A505 not swear: Inot by the heavens, because they are the throne of IsA499-35 God; nor by the earth, because it is the footstool that is under his feet; nor by Jerusalem, because it is the city of the great 36 King: nor yet by thy head shalt thou swear, because thou canst 37 not make in it one single lock black or white. But your word shall be Yea, yea, and Nay, nay; now whatsoever is more than these is from the Evil One.

¶ A

and the judge deliver thee up to the officer om. S 27 to them of old 28 'whosoever looketh and lusteth hath committed time] om. SE^{66} 31 dismisseth] adultery' $E^{\,66}$ 29 *it*] it S 30. om. S**33** Again] *om.* S to them leaveth S32 taketh np] taketh S thy oath] an oath S 34 Ye your own selves of old time] om. S by the heavens pr. shalt thou swear A 35 by the earth see Jn ix 34 that is om. S by Jerusalem] + shalt thou + shalt thou swear A single] om. A^a 37 now] om. S A city] town Ab swear A

CS. KIR Alu KIRO. KILS Alu KILS INKOKI LODENE 38 ית אתו לשתו במש הלו במש אור ושתר בידא אמה ביד השבל בידא الملك الحرم الحديث الم عل ووي عند الم المعند. المحرم 180 المحم דיבא הניהם בדלף הניבחב בהלניף. יצבחם למי צבל אב בוס معنامه، "محر بمحن له بهمال عدم حدل ال عدم אוליא אמיניתיי. ביסוב אדע שבי לשי מבי ואופי איי אוליא אוליא איי איי אוליא איי אוליא איי איי איי איי איי איי איי حب لم معلمه. «عددمه ممامدة لمترسم. بنسم لفغید مهد لحدلتددید. "مدم دم محن مدم لده المعادة لحكة ومده على على والمعادة والمعالم والمعالمة المراهدة الم ממ האבאבז במבמהלה , ממנה בממשלה הצבור 45 reru serm at iten oat eirn. oeus etim at المراعة بالمرا عمله مستم عدم المراعة ا الحسدم لدم حدم کنده کرده دهد کرد الله الله الله الله LERY LOW CATEN LYMP CATEN LYMP CAPEN LYMP CAPEN LAND CA حديم هر بلتده هدم د ته ما محد شده مديم عدديم ٥٠٠ "שחסה מבעל לבניא. איבוא האכהבה הכבבה לבני سه. المستون وليم المحدوم المستولم المستون المستون المستون والمستون والمستون والمستون المستون
- 38 "Ye have heard that it hath been said 'Eye for eye, and tooth CS
 39 for tooth.' But I say to you Ye shall not stand up against the
 Evil One, but \$he that smiteth thee on thy cheek, offer him the \$A180
- 40 other; and he that willeth to go to law with thee and take away
- that thou shouldest go with him a mile, go with him two others. * *** A
- 42 And he that asketh thee—give to him, and he that would borrow
- 43 from thee—forbid him not. Ye have heard that it hath been said to them of old time 'Love thy ueighbour and hate thine enemy.'
- 44 But I say to you § Be loving to your enemies, and pray for those ${}^{\S}A_{34}$, 35
- that persecute you, so that ye may become the sons of your Father A in heaven, he that maketh his sun to rise on the good and on the evil, and sendeth down his rain on the upright and on the wicked.
- $_{46}$ $^{\$} For if ye be loving to them that are loving to you what is your <math display="inline">^{\$} \mathcal{A}_{35}$
- 47 reward? For so even the toll-gatherers do. And if ye greet your A brethren only, what is your kindness? Nay, do not the pagans do so?
- "Become therefore perfect, as your Father in heaven is perfect.
 vi r Beware that ye do not your gift before men, so that ye may be

^{39 ... &#}x27;he that smiteth thy cheek, offer to him the other side also' 40 go to law with thee and] om. A take away 1°] take SA (+ from thee A^{a}) let him take away] let him have S; give him A **41** and] om. S saith to thee] compelleth thee S A two] pr, again S Thou shalt love...and shalt hate S 43 to them of old time] om. S 44 Be loving to Love SA your enemies] + bless whosoever curseth you A persecute] pr. use violence to you and A^b (accuse you and A^a) 46 For] om. A shall be loving SA them that are him that is A reward] kindness A = Lk vi 32 For...do] Even toll-gatherers so do S; for if thou art loving to him that is loving to thee, even the pagans so dohim that is loving to them they love A 47.] om. S48 Become] + ye Svi 1 is quoted by Ephrarm on 1 Cor xiii 3 Beware that ye do not And do not S; 'do not' Ephr gift] 'gifts' Ephr; righteousness S

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S والمحل S

seen by them, else ye have no reward with your Father in heaven. C(S) ² Whensoever therefore thou doest alms, do not blow a trumpet before thee, as the respecters of persons do in the synagogues and in the streets, so that they may be praised by men; amen, I say to you 3 that they have received their reward. But thou, what time thou doest alms, let not thy left-hand know what thy right-hand doeth, 4 that thy alms may be in secret, and thy Father that seeth in secret 5 will repay thee. And what time thou prayest, be not as those respecters of persons, that love to stand in the synagogues and in the corners of the streets to pray, that they may be seen by 6 men: I say to you that they have received their reward. But thou, whensoever thou prayest, §enter thou into the inner chamber, and §A67, 68 shut the door in thy face and pray to thy Father in secret, and thy Father that seeth in secret will repay thee. $\P A$ "And whensoever ye pray, do not be babbling as the respecters of persons, for they hope that by much speaking they are heard. 8 Be not therefore like to them, for syour Father knoweth what is \$468 g required for you before ever ye ask it. But thus be praying: 1/4 10 §Our Father in heaven, thy name be hallowed. Thy kingdom come.

else] for this rendering of $\leftarrow \Delta r$ of Mt vi 24, ix 17, and Introd. vol. ii; 'but if not' Ephr 2 Whensoever therefore] What time S streets] lanes S 4 thy Father the Father S: cf Mt x 32 C, xv 13 S, Lk ii 49 C, Jn vi 32 C, and see Notes, vol. ii repay thee] + in the open S 5.] om. S 6 whensoever] what time S in thy face] om. S; cf 'and what is the door...but thy mouth?' A 68 and the Father that seeth what is secret A will repay | pr. he S 7 wheusoever | what time S babbling] saying idle things S (batţâlâthâ, to render βατταλογείν: cf syr^{nalest}, and see Mt xxiii 5) as.... persons] just as the pagans Sfor they that S 8 knoweth before ever ye ask it what is required for you SA 9 But thus Ye 10 And [thy kingdom] come S Two leaves are here therefore thus Smissing in S, to Mt viii 3

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- And thy wishes be *done* in earth as in heaven. And our continual C

 12 bread of the day give us. \$And forgive us our debts, so that we \$A37, 71

 13 also may forgive our debtors. And bring us not into temptation, A

 But deliver us from the Evil One. Because thine is the kingdom Thos

 and the glory, For ever and ever Amen.
- "For if ye forgive men their trespasses, your Father also in
 heaven will forgive you; \$\subsetential \text{but if ye yourselves forgive not men their } A_{35}\$
 trespasses, neither will the Father forgive you your trespasses.\[\] \[\frac{A}{A} \]
- "And whensoever ye fast, do not be as \$the respecters of persons, \$A51 that make gloomy their faces, that they may be seen by men that A they are indeed fasting—and amen, I say to you that they have received their reward. But thou, whensoever thou dost fast, wash thy face and anoint thy head, that thou be not seen by men that thou art indeed fasting, but by thy Father that knoweth in secret, and the Father that seeth in secret shall repay thee. Lay not up for A389 yourselves treasure in the earth, where the moth falleth and
- 20 corrupteth, and where thieves break through and thieve. But lay up for yourselves treasure in heaven, where no moth corrupteth,
- 21 nor thieves break through and thieve. For where your treasure
- 22 shall be, your heart shall be there also. For the lamp of the A body is the eye: if thine eye be single, thy whole body also

^{&#}x27;In earth' separated by a stop from 'thy wishes...' Thos 11 And give us the continual bread of the day Thos Jac. Serug (see Introd. vol. ii) so] om. Ab71 Thos; 'and we...will' 12 debts] + and our sins Thos Jac 13 bring us not] make us not enter Jac No doxology in Thos A 37, 71^a trespasses] + that they trespass against you A15 but] om. A your trespasses] om. A 19, 20 treasures A 19 where thieves Father A break through and thieve, and where the moth falleth and corrupteth A 20 in the heavens] + a treasure which faileth not A break through and there shall be your heart also A^b 21 For And A om. A

A181 منتسمام منعد الله عنه منة بالله الله الله الله الله الله دنسج. مم لسة دهددة مكسند بدمل. لم محدسم مسامد במשל הוא לבבות הוא בילל מוא אמי ונים בים. وعدة لعاده عاءهم حديم عموما عورهم ساء حم لدمعه الاسمة و دونسله وعديم. وله واحدم مله سروم 40000 مل محليم. معدمده و وعدم حدة معام المعمد الم صحیل سمنه ملفنم هدسه . "هدره دم هدوه معدد لحمصوم عل ممحمه محمله سبه. قيد الدمع سوم الم ماء عدنه معدم مدونه مدنوس والم ملم لبرد "معرب محفرت لعم عليجم حدمانة אבבמעלה אלבשב אבמלמין. "מאב דין לבדידא ההכידא השבן אשמחה. חבעי במנום מופל במנוזי אנחא בלביו. صحيك المعرف والمعرفة والمعرفة والمعرفة المعرفة العلماء محدیہ بلمحصہ، «صلع کین جلسی حقحہ صه دیمنے ددم لسر. دد سه کنه محمده دمد. لده محددم صلب. "مناهم ورم دعم لمعدم حلعماه والمعماه. مسلم علسم بههم و لحم . 48 لم سحد لهم وم تحدة. white of rout site wer. wer to how without

²³ will be light; but if thine eye be evil, thy whole body also is dark. C If therefore the light in thee is dark, thy darkness-how great it will be !

"No man can serve two lords; else the one he will hate and the A181 other he will love, or the one he will endure and the other he will 25 despise: ye cannot serve God and mammon. Therefore I say to you Be not anxious for your life what ye shall eat, nor for your bodies wherewith ye shall be clothed; for the life is more than the 26 food, and the body than the clothing. Look at the birds of the Thos194 heaven that they sow not nor reap nor store up, and your Father in heaven nourisheth them; are ye not therefore more 27 than they? But which of you can add unto his stature one cubit, 28 that about clothing ye are anxious? See the lilies of the plain 29 how they grow, that they spin not nor toil—and amen, I say to you that not even Solomon in all his glory was covered like them. 30 But if the grass of the field that to-day is, and to-morrow is plucked up and falleth into the furnace, God doth clothe, show much more strategies 31 therefore over you will be be careful, O lacking in faith? The Be not therefore anxious and say 'What shall we eat and what shall we 32 drink, and wherewith shall we be covered?' For all these things the peoples of the earth seek after, for your Father doth know 33 that for you also these things are required. But ye, seek ye first the kingdom of God and his righteousness, and all these things shall be 34 added to you. \$Be not therefore anxious for to-morrow, because to- \$\ Thos

194

194

morrow for its own is anxious. Sufficient for the day is its evil.

24

^{24 &#}x27;For no human being can serve two dominions' A elsel see 26, 30 Cf Thos: Look at the ravens and Mt vi 1 and Introd. vol. ii consider the fowl of the heaven, that (they) neither sow nor reap, and God nourisheth them: 30 how much therefore... (The italicised words come from 33 Cf A 105: 'Let us seek his kingdom and his righteousness, that we may receive on earth the increase' 34 therefore om. Thos

د ممامر ساء، حدد بنا مصه عدد مساهم حلء مدمهم حل حرود الما المرود المرابع المرود المرو ישבו היא אואה ובבענה האעם עוא אולה הסונאה האבורים בוסי בביני לוא בעוד יחול. יחול מבית מבבע אול לבאכין لمسهم. عدهم محم للم حر عبيه. دهم حديد دياب عندلم مديد. "دمد، ديموم معدم مندلم ريد عديه. מחיציל ואכחי לא ומפסט אוא בי ביוש גאיים איים. «الم المهلم معتديم لقلديم. ملم المنحد حدّ لسلم عدم سننه. دلی سمعه سر در اسم در در سندم Thos223 वस्वव द्वायरकेव वस्वव द्वायकेव वोत्रर्थः . वयवस्य cf A485 Thos منهوله لا الله المر من الما الماد محر المحمد $^{\$}A443$ exem. on that checke har ento his much ex ari al tras cars cal . can mis, mankers سمعة معاهم عماس سعنه عماس معتقع عماسه لحمل لقسمه وحديم ملنهمه محمده وحديدي وللال لخدم لمالم وعمالم اله. « دلحوم هديل وبالمدير ملك ورود و المراجع بنة بعده منقبه. «حمله دله دخنه مامع، منقبه دهمه نير במות התושמים ותובותל תלומשה השוחה השוחה הבוא בסו ב השומא השלמא השלה השלי בשלי השי השלואיז בכס בילואיז

لشنه. ١١٥مه مري ملي وهددسم لفه ٥٥

vii 1, 2 Judge not, that ye be not judged. §For with what judgement C ye judge ye are judged,¶ and with the measure that ye mete it §¶A252 3 is meted to you. Now what is the mote that in thy brother's eye thou dost see, and the beam that is in thine eye thou dost not + examine? Or how caust thou say to thy brother, 'Let me put forth the mote from thine eye,' for lo, in thine own eye a beam is 5 set? Thou respecter of persons! put forth first the beam from thine eye, and then it will be approved for thee to put forth the mote from thy brother's eye.

"Give not a holy thing to dogs, neither cast pearls before swine, that they may not trample on them with their feet, and return and rend you. Ask, and ye shall receive; and seek, and Thos223 ye shall find; knock, and it shall be opened to you. For Thos whosoever asketh receiveth, and he that seeketh findeth, and he A443 that knocketh—it is opened to him. For which of you whose son A shall ask for bread, will he hand him a stone? Or if for a fish he shall ask will he hand him a serpent? If therefore ye that are evil, know how to give good gifts to your sons, how much rather your Father in heaven knoweth how to give good things to those that ask him. Everything therefore that ye would that men should do to you, be ye doing to them; for this is the law and the prophets.

13 Enter by the strait gate, because wide is the gate and roomy the

way that leadeth to destruction, and many there be that go therein.

14 How strait the gate and narrow the way that leadeth unto life, and

few are they which find it!

² For] om. A ye shall be judged A 6 Cf Habib (ASD 82): 'It is written for us that we should not give a holy thing to dogs, and not cast 7 ye shall receive it shall be given to you Thos pearls before swine and seek] seek Thos 'Ask and receive; and when ye shall seek ye shall he that 1° and 2° who A find' A4858 For] om. A 14 Of 'He is the way that is narrow and strait' A288, and they open A 'Let us prepare provender for our stopping-place, for the way that is narrow and strait' A103; but cf also 'The gate of life is narrow and the way of truth is strait' Addai 9, and 'They (the meek) journey and walk in the way that is narrow and strait, and enter by the strait gate of the kingdom' A179: E^{263} , a quotation fur from this context, has 'strait is the gate'

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"et six exec. Et, oly ozer log. sixion, beis ueirs. echo et sous especials. osho enters. echo et sous especials. els els especials. et sous ost especials. ech echo especials. ech echo et especials. echo et especials. echo echo especials. echo especials. echo especials.
¹⁵ \prec is \prec i

"Keep yourselves from prophets of falsehood, which come unto C
you in lambs' clothing, and within they are ravening wolves. From their fruits therefore ye shall recognise them; for they do not pluck A303
from thorns grapes, nor figs from briers. Every good tree bringeth A186
forth good fruits, and the evil tree bringeth forth evil fruits. The good tree cannot bring forth evil fruits, neither can the evil tree
bring forth good fruits; every tree therefore that bringeth not forth A2/2
good fruits is hewn down and falleth into the fire. From their fruits therefore ye shall recognise them.

"Not every one therefore that shall say unto me 'My Lord, my Lord,' entereth into the kingdom of heaven; but he which doeth the will of my Father which is in heaven, he shall enter into the kingdom of heaven. For many will say to me in that day, 'Our Lord, our Lord, in thy name have we not eaten and drunken, and in thy name prophesied, and in thy name cast out devils, and in thy name done many mighty works?' Then I shall say to them Never have I known you; go ye away from me, doers of wickedness.

"Every one that heareth these my words and doeth them, I will liken him to a wise man, that built his house on the rock, and the rain came down and the rivers came, and the winds blew and were dashed against that same house and it fell not, because its foundations on the rock were laid. And every one that heareth these my words and doeth them not, shall be likened to a foolish man, that built his house upon the sand, and the rain came down and the rivers came, and the winds blew and were dashed against that same house and it fell, and its fall was great."

¹⁵ those which are clothed in lambs' clothing Thos (not E⁹⁴) 16 for]
om. A 17 Every good tree] because the good tree A 303; the
good tree A 186 17 and 18 bring forth] lit. 'make' C; lit. 'give' A
good...evil...evil...good] evil...good...good...evil A 186, adding at the end
of ver. 18 (from Mt xii 33) 'because from its fruits is the tree known.'
For the rest of the quotation in A ²/2, see on Lk vi 45 and cf Diatar x 35—38
22 mighty works] lit. 'powers' (= δυνάμεις)

- And when Jesus finished these his words, the multitudes were C(S) astonished at his teaching, for as one authorised he was teaching viii them, and not as their scribes and the Pharisees. And when he came down from the hill, great multitudes were coming after him.
 - ² And lo, a certain man, a leper, came *and* fell down *and* worshipped him, and said to him "My Lord, if thou wilt thou canst cleanse me." And Jesus stretched out [§]his hand and touched him, and said [§]S to him: "I will, be thou cleansed." And in the same hour his leprosy
 - 4 was cleansed from him. And Jesus said to him: "Beware lest thou say it to any man, but go shew thyself to the priests, and offer an offering as Moses commanded, that it should be for them for witness."
 - After these things, when he entered Kapharnahum, there drew near to him a certain centurion, and was beseeching him and entreating
 - 6 him and saying: "My slave is paralysed and lying down in the
 - 7 house in great torment." Jesus saith to him "I will come and
 - 8 heal him." The centurion answered and said to him: "My Lord, I am not worthy that thou shouldest enter under my dwelling, but only
 - 9 *say with a word and my lad will be healed. For I also am a man *A20 under authority, and I have authority myself also, and there are soldiers under my hand; and I say to this one 'Go,' and he goeth, and to another 'Come,' and he cometh, and to my slave I say 'Do so much,' and he doeth it." Now when Jesus heard he wondered, and said to the folk coming after him: "Amen, I say to you, that

³ Jesus] our Lord S 4 And Jesus] Our Lord S 5 when he entered Kapharnahum] om. S a certain centurion] a chiliarch S, cf Eus. Theoph^{eyr} iv 2 ('a Chiliarch...for to this dignity among the Romans he had attained'); a king's slave A20 (= $\beta a \sigma \iota \lambda \iota \kappa \acute{o}s$) and entreating him] om. S 7 Jesus] He S 8 centurion] chiliarch S only] om. S healed] + And our Lord wondered at his faith A 9 a man...myself also] a man that hath authority S Come] pr. I say: S 10 Jesus] our Lord S the folk] those S not even aught like this faith have I found in the House of Israel S; 'I have not found so great faith even in any one in Israel' E^{74}

ENIX CIR NIGIL NIGUR NIN MIN MINIMON. "NEI SO NIN MIN LED II, I BULN NIN CHAD ELEMAN OLGABEL CELEDAN OLGABEL LED LUXDEN CHAD LUXDEN CHIN MO. CENTEN NOCHEL LED LUXDEN CHIN MO. IL NICLY NOCHEL LED LUXDEN LANGUL LUXDEN CHIN CO. CENTEN CONTENT CONTEN

"Est uty to the part adress as the eath legisters, the train as the less as the legisters as the legisters as the legisters as the legisters and legisters are and legisters and legisters and legisters are and legisters and legisters and legisters are an analysis and legisters are analysis and legisters are an analysis an

 $[[]R_{n}] \ om.\ S \ 11,\ 12 < daalan.... המכלבית <math>[R_{n}] \ om.\ S \ 11,\ 12 < daalan.... המכלבית <math>[R_{n}] \ om.\ S \ 11,\ 12 < daalan... <math>[R_{n}] \ om.\ S \ 13 < az] \ in S \ (incs being squeezed in at the foot of the page בסיטס <math>[R_{n}] \ S \ 12 < az] \ in S \ (inc) \ [R_{n}] \ (inc) \ (inc) \ [R_{n}] \ (inc) \ (inc) \ [R_{n}] \ (inc)

not even in any one of the House of Israel have I found aught CS 11 like this faith. But I say to you, that many shall come from the East and from the West, and shall sit down to meat with 12 Abraham and Isaac and Jacob in the kingdom of heaven, and the sons of the kingdom shall go forth into the outer darkness; there 13 shall be the weeping and the gnashing of teeth!" Then said Jesus to that centurion: "Go, as thou hast believed it shall be unto thee;" and in the same hour his lad was healed.

And Jesus came to the house of Simon Kepha, and he saw 14 15 his mother-in-law lying down and a fever holding her. And he touched her hand, and in the same hour the fever left her, and she arose and was serving them.

16 Now at sunset they brought near before him all those that had devils and he cast them out by his word, and those that were ill 17 he healed, that that might be fulfilled which was said by the mouth of Isaiah the prophet, who had said "He shall take our pains and shall bear our infirmities."

Now when Jesus saw the great multitude that was round him, 18 he commanded his disciples that they should go away to the other 19 side yonder. And a certain scribe drew near and said to him: "Teacher, I will come after thee wherever thou goest." Jesus saith to him: "The foxes—they have dens, and the birds of the heaven a dwelling; but the Son of Man, she hath not where to rest his head." \[\] \[\] A118

Now another of the disciples said to him: "My Lord, permit me first

22 to go and bury my father and I will come." Jesus saith to him: "§Leave the dead to bury their dead and thou come after me." $\P^{\text{s} \# Jul.' 27}_{C}$

¹¹ But] om. S 12. 'They shall go forth into outer darkness' E^{74} 13 Jesus] our Lord S centurion] chiliarch S healed] made whole S 14 Jesus] our Lord S 16 before him] to him S his word a word S 17 the mouth of...prophet] Isaiah S pains] C on erasure; sicknesses Shis disciples] om. S 19 Teacher Rabbi S 18 Jesus] our Lord S to him] om. S but] and S hath] had A 20 Jesus] Our Lord S 21 to him: My Lord | Sillegible 22 Jesus] He S (to suit the context) 'Leave the sons of the dead to bury their dead' Jul

"امعلم هن لهدینه مهلحیده کانه و المهده هنام همه دهانه و المهده هسته المهدی معدیله منده همه الحلاده و المهده المهده المهده المهده المهدد و المهد و المهدد و

"מבה אהלו עבין ביל בש מבעם היואנו הלאת לאה הבם" אושם או ממח בבו מופח לבי מופחן שמח מולב במשעל Klas ason Kujak , ms issal . Kam . uses xik Kla نحم ممحنع حم لم ملم دنه دمله، ممله [لحم סהם וכנא המצוםן. "מתובילא וכלא העוניא] וביא ממל ליד בישוש אינים שוש פוש הדשט בישוש אשן אינים בישוש אשן וא בפם אול לן שווין להובעלא מו, ושיוא "אכוי لسم المه. سدم در دومه معله حسانة منسهم سر Abasi asisa kan alla alesa kensel kansias mlas معله لحدديم معمده مل حدم دعدد مصلم دعدد sowed the cruby thair rais are woom, ere ייש נוגוא בל משפים י[שמקי י יישרים אידוש שרבי [Lush] Kl Kirs [aml] isk _ambassa _is Ku ב אוכו למח * תפידם עזיע, שושן בידי שפינה (הדביישים) ערים

And our Lord went up into a boat and his disciples were coming S

4 after him, and there was a storm [of the sea, and the boat] was

5 near to be broken in the waves. Now he was asleep; and his disciples drew near and awoke him, and say to him: "Our Lord,

6 save our lives, because lo, we are perishing!" He saith [to them:

6 "O lacking in faith] wherefore are ye fearful?" Then he arose and

7 rebuked the wind and the sea and there was a great calm. But those folk were astonished and say: "Who is this, that the sea and the wind obey him?"

And when he came to the country of the Gadarenes there met 28 him two men on whom were devils; and they were evil exceedingly, and they used to come forth from the graves, that no one could 29 pass by that way. And they cried out with a loud voice, and say: "What have we to do with thee, Son of God? Hast thou come [hither 30 before the time to torment us?" And a great herd of swine] was 31 feeding beyond them, and those devils were beseeching him and saying "If thou dost cast us out, send us to that herd of swine." 32 He saith to them: "Go." Now they went forth and entered into the swine, and all that herd ran to a steep place and fell into the midst 33 of the sea. And the herdsmen fled and entered the city and declared 34 everything that he did and those things concerning the devils. And all the city went forth to meet our Lord, and when they saw him they be sought him that he would remove from their neighbourhood. ix 1, 2 [And he went up] to the boat and crossed over * * * [they brought to him] a paralytic lying down on a bed, and when our Lord saw their faith he said [to that] paralytic: "Be not [afraid,] * *" he said 3, 4 5 to them: "What [think] ye evil in your heart? Which is the easier,

²³ From this point to x 32 the text and translation are taken from S, as four leaves are missing from C

tower exercity of afternoon to tower east of a service of the sour soul states of the sour soul service of the sour sour service of the service of

"कार्य त्यु केल कटा यहां त्यं यात्र रहांत्र यह हार्यक वार מבשם השבה כלה מש לשה בלו, משב אול כלום «معدد العصيم موس حصله بهر مهر مصليه مسلب שלאא אמלפבה מחם לחלן בי בושה ללבינהם, "מינים دد سام وزعم محدنم للهلحيده، [لحيم حعر حقيمه ميزايم] سملم حل نعمد عدد عدد مصدم [معلام] مصسمب $\S_{A_{1}4^{2}}$, Kinks didk in χ χ χ khans χ χ χ χ χ χ χ χ χ لابيع كالم المحمولية المحمد بالما بحايد بحصابا השען האבין מנה האנען הפונדה שנה אועון עפיליאים. مهلقتیم لم ویدم المحن لصه هذب لم معدسم במה במשב משו השם הואל ילשל היומעז המשום و ف حصمها بدهم سامه حميم حلهماء حميمه ب KDIO KOWO KIJOI WANTIN KAPIN KAINI WANIZ בגב בן בדבגא "מאפ לא ובגן עבוא עדלא. בוםא عدمه منعه مهم محقل لما مرزع محنعه ملاء محلقه inco al iso con les con un combeas ni con

¹³ ند] om. A 3/3: after ما المنابع ال

to say 'Thy sins are forgiven thee,' or to say 'Arise and walk'? S 6 But that ye may know that the Son of Man hath anthority on earth to forgive sins—" then said he to that paralytic—"Arise, take 7 up thy bed, and go to thy house!" And he arose and took up his 8 bed and went to his house. And when the multitudes saw they were afraid, and they were glorifying God who gave this authority to men.

And he removed from thence. And as our Lord passed by, he saw a certain man that was sitting at the toll-gatherers' place, whose name was Matthew, and he said to him: "Come after me"; and he 10 arose and came after him. And when [they were sitting at meat in the house many toll-gatherers and sinners had sat down to meat by 11 our Lord and by his disciples. Then when the Pharisees see it, they say to his disciples: ["Wherefore with toll-gatherers and sinners] are 12 ye eating [and drinking]?" Now he, when he heard, said: "The 13 whole have no need of a physician, but they that are ill. But go, learn what is meant by 'Mercy I seek and not sacrifice,' for I came A142, 14 not that I might call the righteous, but sinners to repentance." Then $\P_A^{150, 455}$ came the disciples of John, and say: "Why is it that we and the 15 Pharisees fast eagerly, and thy disciples fast not?" Our Lord saith to them: "The sons of the bride-chamber cannot keep a time of mourning as long as the bridegroom is with them; but the days will come, that the bridegroom will be taken up from them, and then they will fast.

"No man putteth a new patch on a worn-out garment, else the 16 fulness of the new pulleth away the weakness of the worn-out part, and the rent becometh worse than the former one. Neither do they put new wine into worn-out wine-skins, else the wine teareth the wine-skins and the wine is spilt and the wine-skins perish; but they 18 put new wine into new wine-skins, and both are preserved." Now when he was speaking with them, lo, a certain ruler of their synagogue came and fell down and worshipped him, and said:

¹³ for om. $A^{3}/_{3}$ E^{61} (vid): after 'to repentance' A 455 goes on 'Because ...there was no need to the whole ones of a physician.' The words 'to repentance' are not quoted in $E^{\scriptscriptstyle 61}$

cid, max cubb xlx and xir pobux. "noad ci_2 משא המש הזו האלשה השם "משא הוה שם ששב לוה منعد علمانعة معندل لمعنده مهمده متعدمانه ستع mad Lit cuim alierm. They lindom, afen min * של ישואה מל אפלה ניז המה אוא הרישאלא מי. "מבה אלא כבו בנשמ המה וב בנשא אלא הבו מינה مند _ مصا نعد ممص بدر مديم مص محديام منعدا لاعدا من معدم مام ملم مل غير مطلل الما שנה בין בעבין שמם בלהשני בב דין אפשמשו, לבנדא on Lei مرام مند. المدره مدن عدمه محمل مدم المرام سنم حمله منهم "محد عدة حدة ملع دحمه، لهزير محديم معدم حمله نحم ممانسع على حاص مدعد «محد תחשות במחל ושת תושם במוח של משונה מלאושל האת בוש בת של הצשת יתוח אשבה הוא שבצאו במלות معامر بعدم مند عند مند المسلم بسيم المسلم ا Eurapo may per com exaps superge service. عندا معاء مي مص مصا نعمده عنه مص مدعم מם משלת גות לבו מפשו זב נים במומה במשה במשה בשה حازك هر همج حمل والعمام منحه الم سنع مد والمعادد لم ממת ביושאסס .מש מאדא בעל שווא שם מבסוב ובמ משה מה מתרבים בנשית אנם תובשת השלת המלשה תלו בישהת תצוב «محساب سه محن دهدينه محمونه محلف سه בבובלמה ב מכבון מה שבולה הכלבהלה במלבחם ב ממלבתום

²⁰ mfofin] \sim S^{***id} 21 S^{***id} 27 S^{***id} 28 S^{***id} 20 S^{***id} 20 S^{***id} 27 S^{***id} 28 S^{***id} 29 S^{***id} 29 S^{***id} 20 S^{***id} 20 S^{***id} 21 S^{***id} 21 S^{***id} 21 S^{***id} 21 S^{***id} 22 S^{***id} 21 S^{***id} 22 S^{***id} 21 S^{***id} 22 S^{***id} 21 S^{***id} 22 S^{***id} 22 S^{***id} 23 S^{***id} 24 S^{***id} 25 S^{***id} 25 S^{***id} 26 S^{***id} 26 S^{***id} 27 S^{***id} 27 S^{***id} 27 S^{***id} 28 S^{***id} 29 S^{***id} 29 S^{***id} 20 S^{***id} 20 S^{***id} 20 S^{***id} 20 S^{***id} 20 S^{***id} 20 S^{***id} 21 S^{***id} 21 S^{***id} 21 S^{***id} 22 S^{***id} 22 S^{***id} 22 S^{***id} 22 S^{***id} 22 S^{***id} 23 S^{***id} 23 S^{***id} 24 S^{***id} 24 S^{***id} 25 S^{***id} 26 S^{***id} 26 S^{***id} 27 S^{***id} 27 S^{***id} 27 S^{***id} 27 S^{***id} 28 S^{***id} 29 S^{***id} 29 S^{***id} 29 S^{***id} 29 S^{***id} 20 S^{*

"My daughter now hath died, but lay thy hand and she will live." S 19 And our Lord arose and went with him, he and his disciples. 20 And lo, a woman whose blood had been issuing for twelve years, and she came and touched the skirt of his cloak; for she was saying within herself "Even if his garments I should touch, I should be 22 healed." Now he turned round to her and said to her: "* * my daughter, thy faith hath saved thee alive." And from that hour the 23 woman was made whole. And when our Lord came to the house of the ruler of the synagogue, and he saw the singers and the 24 multitude that was making a noise, he said to them: "Remove ye yonder, for the girl hath not died, but is indeed sleeping." Now 25 they were laughing at him. But when he had put forth that multitude outside he came and touched her hand, and straightway 26, 27 she arose. And this tale went forth in all that land. And when our Lord passed by, two blind men clave to him and cry out 28 with a loud voice: "Have compassion on us, son of David!" And when he came to the house those blind men drew near to him. He saith to them: "Believe ye that I can do this?" They say to him: "Yea, our Lord, we believe." Then he touched their eyes, and said: 30 "As ye have believed shall it be to you." And in the same hour their eyes were opened; and our Lord rebuked them, and said to 31 them: "Lo, see that ye say it not to any man." But they, when $_{32}$ they went forth, published it to every one in that same land. And after they had gone forth they brought near to him a certain deaf mute 33 that was devil-ridden, and when the devil had gone forth from him that deaf mute spake. And the multitudes were wondering and saying: "Never has it been seen thus in the House of Israel."

And our Lord was walking in the cities and in the villages and was teaching in their synagogues and was preaching the gospel of the

²⁸ Cf A 20: And when the blind man drew near to him, he saith to him, 'Believest thou that I can heal thee?' That blind man saith to him, 'Yea, my Lord, I believe.' And his faith opened his eyes.

حمل حصد محل حماض شحة سائه به حديه بمانسم كالمانسم المانسم ن المان

ق المركب عدمه المركب ا באר האנדונהם אנהם, הנבבהב הנהעני בני ובד, וונ יחפוליפטש שבי שלחלבי המאחבאה הבשא היבשה ביו "Thos Kromen "same is Kromen Kello asser", alu "Sach ims id , ilm _ is is is " " water Kom oms Klasiso المالقيدوس، ووعد مري ممحن المور حمونيم وعقدم ماء سام و ملحه سا ستحد معناه و مارسه سا addict and trans on the contract of תאנים משת תשיום " תישהו עשמקם שיום שיום מוודע $\$A_{199}$, 129 _ 0 0 0 129 129 129 129 129 129 129 129 129"A KEM KL DKO KDESO KDES LOS LOS KL" "ADE Kla pubas phih Kla KujaKl Klaid Klaid _ asimus KIKI" maji an KIL an Kaz Kifan Kla KIRN ממש בישה אמצ מוש הוארד בישהים בישוא הודי אבים

so kingdom, and was healing every pain and every infirmity. Now when S he saw the multitudes he had compassion upon them, in that they were weary and let loose as a flock that hath no shepherd. Then said he to his disciples: "The harvest is much, and the labourers few; beseech ye therefore the Lord of the harvest that he should x 1 send forth labourers for his harvest." And he called his Twelve, and gave them authority to cast out unclean spirits and to heal every pain and infirmity.

And these are the names of his twelve disciples:—first \$\\$Simon \\$Thos172 Kepha, and Andrew his brother, and James and John the sons of *Sachau 3 Zebedee, and Philip and Bartholomew and Thomas and Matthew the toll-gatherer and James the son of Halphaeus and Simon the Cananaean and Judas the son of James, and Judas Scariot who Thos 5 himself was the betrayer. And our Lord sent these his twelve Sach disciples and commanded them and said to them: "In the way of the peoples ye shall not go, and into a town of the Samaritans ye 6 shall not enter, but go to the flock that hath strayed from the House 7 of Israel. And what time ye go, preach and say: 'The kingdom of 8 heaven hath drawn nigh.' Heal the infirm, raise the dead, cleanse the lepers and cast out the devils; freely ye have received, freely \$A199, 9 give. Get not for yourselves gold nor silver, nor even copper in \P^{456}_A 10 your purses, and no wallet for the way and not two coats and no 11 shoes and no staff, for the labourer is worthy of his food. Into whatever town ye enter, be asking who is worthy, and there 12 be until ye go forth. And what time ye enter the house give

^{2—4.} For a further discussion of the list of Apostles in Thos¹⁷², see Introd. vol. ii: the lists in Diat^{ar} and cod. Fuldensis follow Lk vi 14—16, but that in Îsho'dâd (cod. Sachau 311) is similar to this

2 Kepha] pr. whom he named Sachau 311 his brother] om. Thos the sons of Zebedee] om. Thos

3 the son of Halphaeus] pr. Lebia Sachau 311 (i. e. 'Lebbaeus,' or 'Levi')

4 who himself] he which Sachau 311

5 the way of the peoples] the way of the pagans A 42 (= Diat): see Introd. vol. ii

10 no staff] see on Mk vi 8

S assite on kors kors « Kos on korsi Kate دلء ہے، دممی دممیل معالد ملام بصمل مرمص حمد لدم ملم عحد حلدم حمد الدومم المرام حرم حمله مه م مر مددده م مهدمه دهم مدامه דמושה הצוהלו במשל הוא נשה השהמי במשלקה مدعدمة من المعنس حدمد المدن المن المراد المرادة מם. מים אבד הביד אוא לבם באל אוא הביל המיי .מש سعد حذبحب مهمقه مهر بعدم ممه «بالاسان هر دیر مدید دهداهم احما دیم دیم استاد» مرامعريس معري معده معروب المعروب المع basics; aft re strangoloms report oracien. والمحدة مريم معرده مل معا معادمه معا $s_{A_{4}15}$ $\kappa L^{s_{20}}$ _ ainch, an about, an i L _ all small صم المن مركم و المركب من المركب من المحدود المركب ا الم حدم الم الانتام لنغ المسمس المحمد الم لعنه لحمله مصمحه حتب كمحميم حمما עזיע ישה זעלש עדוע ידם " ניד שוש " טטשוט " " טיע الم المعادة عدده للنابه من دن ف ف ف "מא הוהפת לבה במנא בוצא. בוחם לבה מנה Last asois and trend Les Ko Kinkl assled Kla ass Kix isok is usoko Kisukl תאתוז תשוב בולשות מושו תבוש במשלחם ב מות בות האנץ "לנה הלבנה הכנהו כן וכח. "בהה

له للالحديث ويسمى من وحلاده الديم منديم مديم مديم الحديث ويسمى من وحلاده الديم منه مديم

a greeting to that house, and if it be that that house is worthy your S greeting shall be upon it; and if not, your greeting upon you shall
return. Whosoever receiveth you not and heareth not your words, what time ye go forth from that house or from that city be shaking off
the dust of your feet—and amen, I say to you that for the land of Sodom and of Gomorra it shall be tolerable in the day of judgement
rather than for that town. Lo, I send you as lambs among wolves; be therefore cunning as serpents and simple as doves.

"Beware of men, who will deliver you up to courts of justice and who shall scourge you in their synagogues. And before kings and governors ye shall stand for my name's sake and for a witness unto them, even to them and the peoples. What time they bring you up be not anxious what ye shall say, for it is given you in that hour what ye shall say; for not ye are speaking, but the Spirit of your A415 Father is speaking in you. For the brother will deliver up his A brother to death, and the father will deliver up his son to death, and the sons will rise up against their fathers and will put them to death. And men will be hating you for my name's sake; but he which shall endure unto the last, he shall live.

"What time they persecute you in this town, flee ye from it to another, and if in the other they persecute you flee ye to another; for amen, I say to you Ye will not even finish all the towns of the House of Israel until the Son of Man come. There is no disciple that is more than his Rabbi; it is enough for the disciple that he should be as his Rabbi and the slave as his master. And if the master of the house they have called Beelzebub, his household how

^{16, 17]} Cf 'Be ye then innocent as doves and wise as serpents. Beware of men..' E^{94} 20 Spirit] pr. Holy A 23] $E^{94,95}$ has 'Into whatsoever city ye enter, and they receive you not (Lk x 10), remove from thence into another city, and if from that they persecute you flee into another city: amen, I say to you, ye shall not be able to finish all the cities, until I come to you.'

לבה בעצה אתניחש, אנים בנחשיא." חתות הצתבנון 1/ ملامه حادث المتاره على محتده عمامه حم سالم مولام ولاغام موسع لا عليام، لحميلا. وساله הן שלידאש בן מם הכצבע פליד מופצה לביוכנם כלמוא. במבחבר כאמי השוה השוא בנוחי בלבו בי אבהבם ב لم بولم عل مزيم. «مماوا هنم وهدة دم علم حتب ستنم الله معدل مهرسلم حول مع روته معرب مادتم אנא אסגא כמי סגק אכא זכצמא. "מכן זעפסו כן סגק בע אנא אפ אנא אפפהו כח פומ אכן וכצמע.א. معدم محبد محامد ملهم مله بالمعدلة معدم الم عليمهم ووحد مصحه والم الم والم المحلا والم مل سحمه، مدنه مد مدله مدله مدله مدله. «ەيملاحدەھ، دىمنى جىز جىرە .ە.

shall they call them? Be not therefore afraid of them, for there is S(C)nothing secret that shall not be revealed, nor aught concealed that 27 shall not be known. §That which I say to you in the darkness, say §A13 it yourselves in the light, and that which ye hear in your ears, A 28 preach on the roofs. And be not afraid of them that kill the body, but the soul they have not authority to kill; but be afraid rather 29 of him who can cast body and soul into Gehenna. Two sparrows are sold for a farthing, and one of them apart from your Father 30 falleth not on the earth; and †even† the locks of your hair are all of 31 them numbered. Be not therefore afraid, because ye are more than $_{32}$ many sparrows. | § Every man therefore that shall confess me before § Cmen, I myself also will confess him before the Father in heaven; 33 and whosoever shall deny me before men, I myself also will deny 34 him before my Father in heaven and before his angels. I have not come to lay tranquillity in the earth, but division of minds and a 35 sword. For I have come to divide the son against his father, and the daughter against her mother, and the bride against her mother-36 in-law; and the enemies of a man shall be his household. "Now he that loveth his father or his mother more than me, 37 he is not worthy of me; and he that loveth his son or his daughter

he is not worthy of me; and he that loveth his son or his daughter more than me, he is not worthy of me. And every one that doth not take up his Cross and come after me is not worthy of me. For he that findeth his life shall lose it, and he that shall lose his life for my sake shall find it. He that receiveth you, me it is he receiveth; and he that receiveth me, receiveth him that sent me.

²⁸ have not authority] 'are not able' E^{95} 30 even] even if S(sic)32. Here C begins again. therefore om. S before men] om. S the Father (see on Mt vi 4)] my Father S myself] om. S 33 and 34 I have not come Suppose not that I have before his angels] om. S but pr. I have not come to lay tranquillity S come $S\,E^{\scriptscriptstyle 97}$ division of 37 or 1° and S38 Cross S has the word elsewhere minds and om. S 39 he that findeth] every one that shall find Stranslated 'cross' he that 2°] every one that S

مسمح مد علم عمد لحميده للمتحصة الملاقة مسر عبر لص ١٥٠ امر المراب الحلم مالحدة الم حدد المسمود المالم المراب الحلم المراب الحلم المراب الحلم المراب الحلم المراب الحلم المراب الحلم المراب المر

"موسل در حد عدد در شهرته مقده، در مدد مدا المالقدد، "معلس له، مدل هم هم دمه دمه مه المسابر هم حصوب مسلب، "معلم مدد ممدن لهمي الم سه للمسلب حدد مسلم مدام معلم الماله والماله معلم الماله المال

⁴⁰ عدم اور المحمد المح

- 41 He that receiveth a prophet in the name of a prophet taketh the CS reward of a prophet, and he that receiveth a righteous man in the name of a righteous man taketh the reward of a righteous man.
- 42 And whosoever shall give to drink to one of these little ones a cup of cold water in the name of discipleship—amen, I say to you that his reward shall not perish."
- xi r And it came to pass when Jesus had finished commanding his twelve disciples he removed from thence to teach and to preach in their cities.
 - Now John, when he heard in prison the deeds of Jesus, de-
 - 3 spatched his diseiples and sent word to him: "Art thou he that
 - 4 eometh, or for another is it that we are waiting?" And Jesus answered and said to them: "Go and shew John that which ye
 - 5 see and that which ye hear; for lo, the blind see and the lame walk and the lepers are cleansed and the deaf hear and the poor are
 - 6 sustained and the dead arise, and happy is it for him except he be offended in me!"
 - Now after these went away Jesus had begun to say to the multitudes concerning John: "What went ye forth to the desert to see?—a reed that by the wind is shaken? But if not, what went ye forth to see?—a man that with soft garments is clothed?

 Lo, they that with soft things are clad are in kings' houses. But

if not, what went ye forth to see?—a prophet? Yea, I say to you,

⁴¹ He that For he that S taketh 1°] receiveth S 42 a cup of cold water to one of these little ones S1 when pr. that SJesus] 2 Jesus] our Lord S our Lord S 3 is it that we are are we S 4 Jesus] S illegible Go...hear 'Go and tell John not what ye have heard but what ye have seen' E^{100} 5 and the lepers are cleansed] and the poor are sustained] om. $S E^{100} (= k)$ 6 except S illegible 7 Now And S went away] om. S: he be that shall not be S Jesus] our Lord S had begun] began S by the wind] cf Mt ii 13 in the wind S'

لحمد المن هم هر نقبه. "همه الماهر، الهام الماهر الماهري الماهر المام الماهر المام ا

"هدور عةر همه معمد لحسهده تدویهه الله الله وهم دهم ماله هده المهدة من لدم حماده مرابعه مرابعه مرابعه ملحه المرابعة من المرابعه محمد المرابعة المرا

'Lo, I send my messenger before thy countenance, that he may prepare
a way before thee!' Amen, I say to you There hath not arisen
among them that are born of women one greater than John the
Baptist, but he that is little in the kingdom of heaven is greater
than he. But from the days of John the Baptist even until now
the kingdom of heaven is oppressed, and they that oppress it
snatch it away. For all the prophets and the Law prophesied
until John. And if ye wish to receive it, he is Elijah that is about
to come; he that hath ears to hear, let him hear.

"Now to whom shall I liken this generation? It is like unto children that sit in the street and send word to their fellows, and say: 'We have sung to you and ye have not danced, and we have wailed to you and ye have not lamented.' For there came unto you John neither eating nor drinking, and ye say: 'A devil in him!' And there came the Son of Man eating and drinking, and ye say: 'Lo, a man who is an eater and a drinker and a friend of toll-gatherers and of sinners!' And wisdom hath been justified from her sons."

Then began Jesus to reproach cities in which he shewed many mighty works and they repented not. And he said: "Woe to thee, Korazin! woe to thee, Beth Saida! for if in Tyre and in Sidon had happened the mighty works that have happened in you, then perchance in sackcloth and in ashes they had repented; therefore I say to you that for Tyre and for Sidon it shall be easy in the

⁹ the prophets] The plural points are not legible in S, but cf 'Our Lord witnesseth of him that he is greater than the prophets' A 123 10 countenance] face S12 But from From S even] om. S 13 and the Law] om. S: cf 'All the law and it away] S illegible the prophets prophesied until John the Baptist' A 28 (= Lk xvi 16, partly) 17 and say om. S 18 unto you] to it S 15 to hear om. S 19 ye say] they say Seating and not drinking Sye say] they say S'21 and in Sidon] om. and S^{ed} in you] S illegible 22 easy tolerable S

"مهده دونسم له حدمه لعدبه المهندي بله حدمه العدم العدم المسلم بالم دهده و مامه مالم بالم دهده و مامه مالم بالم معدم "هماه حدمه ليمحنه. "حجل هدم بحدنه، بالمام معرفة مامه حدمه بهده المام بالمام بالما

 $^{\$A319}_{\$Thos}$ Kiro Kotin Kläas iluzo Kiri alazo iluzo $^{\$B319}_{\$Thos}$ Kiro Kotin Kläas iluzo kiri alazo $^{\$B319}_{Thos}$ Kiro kiro kiro karo kiro alazo $^{\$C}_{Thos}$ Kiro kiro kiro alazo $^{\$C}_{Thos}$ in $^{\$C}_{Col_2}$ in $^{\$C}$

مهلتده احدی همای همای دعده و اتا اتا مهلتده و دوره و اتا مهلتده و دوره
²³ ארטיים לייבים לייבים (C sic) S illegible בייבילללי... בייבין אייביללי... אייביללי... אייביללי... אייביללי... אייביללי... אייביללים אייביללים אייבים לייבים לייב

- day of judgement rather than for you. And thou, Kapharnahum! CS not unto heaven shalt thou be uplifted, but unto Sheol shalt thou go down; for if in Sodom had happened the mighty works that
 have happened in thee, it had been standing until to-day. Therefore I say that for the land of Sodom it shall be easy in the day of judgement rather than for thee."
- Now at that time Jesus answered and said: "I give thanks to thee, Father, Lord of heaven and of earth, that thou hast kept secret these things from the wise and hast revealed them to children;
- 26, 27 yea, my Father, that so was the will before thee. Everything hath A123, been delivered unto me from my Father, and no one knoweth the A200 Son save the Father, neither the Father save the Son, and he to whom the Son shall be willing to reveal it.
 - "\$\sigma Come unto me, all ye toilers and bearers of heavy burdens, \$\frac{1}{2} Thos\$

 and I will ease you. And bear my yoke upon you, and learn from me that I am easy and meek in my heart, and ye shall find Thos A

 are ease for your souls. For my yoke is gentle and my burden light.
- And at that time Jesus was walking on the sabbath in the cornfields, and his disciples were hungry, and they began pulling the ears of corn and rubbing them in their hands and eating. When the Pharisees saw them, they say to him: "Why are thy disciples doing that which is not lawful to do?" He saith to them: "Have ye not

²³ And thou, Kapharnahum] S illegible not...uplifted that hath been uplifted... S (rest illegible) but unto and for if and had S illegible that have happened in thee] that in you were seen S until] unto Sthee] you S^{ed} (but the critical letter is illegible) 24 Therefore] om. S from the wise] + 'and from the prudent' E^{n7} 25 Now at At S 27 neither the Father] + doth any one know S: cf 'no man knoweth the Father but the Son, and no man knoweth the Son but the Father' $E^{216 \, ({
m not} \, 117)}$ heavy] om. S A Thoscod. a 28 all ye] om. A Thoscod.c shall be is S29 And 1°] om. A° my yoke] my yoke, even mine A° , $(not \ E^{117})$ the yoke of me Ab: followed by 'because my yoke is light and gentle' sabbath] sabbath-day S and rubbing...hands] om. S 1 And at At S 2 Why Wherefore S

مها مدید دود دود دود دود دود دود دری دود عل لحيمه بملهم ممدل حر لسع تموم . دلم له عليل سيقعا عد مام العمل المالم المام عمد المام المالم ال elust. 181 Klana Kimas. Kanioka Lakis Klanks. 12mls صدية خمد مسلن ماله لعدلم مالهم عمد المحدودة لدم لنة بصه داد حر صدله صادم مماده بديم modo_ bern exten lit exects cia an exert... ים בג שני בל קבי בשמדטים בעם אביא מצי יום אביא מצי אים אבי אים אבי היבשה ביבוא ביבא שסף שביבא שסם לש האכונים. במשצוז .מיסמשן בעראש לבאביו ביועדי ביים באין دماء مدي منتهمر المحن المحل معد المحلم المحلم على المحلم على المحلم على المحلم لم عندي منول دسدني صمحي وعدمي ملي بد مصم له. "دحم سومل مامنة حة محمد حر حة محمد علمه שם בצבאה לבעבה הצפיה. "מינין הכי לביה שם פצחל next next with opening weighing of oo المحة بعمه فينعل بعده حامه، تحلم منديم ويودونسور. "נצוב הין נהב הצוג לה כל מכן. האולה כלום אוצה בותל במוחה בחתם התבמים במחם המהם ההגים א עומותו, יינושולא מגם האלאמו כפסק אבעא

^{3 (}中 元) S illegible 4 くって to 6 つつ くけって S illegible, except 大山上の in ver. 4 5 くむらくら] コ on an erasure in C 6 コカラ コ i Seat 7 ロコ S illegible 9. No § in S くかくら] om. a S 10 の元につう の元につう の元 S 11 くっつ こう S にんしょう くっしょう (om. S 11 くっつ 」 S illegible 14. Perhaps no § in S のからつう (om. a S 15 の上) om. S の元し のぞくら (om) ない のっとう (om) のっとう (om) ない のっとう (om) ない のっとう (om) のっとう (om) ない のっとう (om) のっとう

read what David did when he was hungry and they that were with CS

- 4 him, how he entered the house of God and ate of the Shewbread, that for him was not lawful to eat nor for them that were with him,
- 5 but for the priests only? Or have ye not read in the Law that the priests in the Temple—they profane the sabbath, and are without
- 6 sins? For I say to you Lo, a greater than the Temple is here;
- 7 and if ye had known what is meant by 'Mercy I seek and not
- 8 sacrifice,' ye would not have condemned the innocent. For the Lord of the sabbath is the Son of Man."
- And when he removed from thence and came to their synagogue,
- and lo, a certain man whose right hand was withered, and they were asking him and saying "If so be it were lawful on the sabbath-day
- 11 to heal?" that they might be able to accuse him. He saith to them:
 "What man is there of you that hath a sheep and it fall into a pit on
- the sabbath-day and doth not draw and take it up? How much more therefore is a man than a sheep! Hence it is lawful on the sabbath
- 13 to do well." Then saith he to that man: "Stretch forth thy hand;" and he stretched forth his hand and it was restored like its fellow.
- And when the Pharisees went forth they took against him counsel to so that they might destroy him. But Jesus knew and removed from thence, and there went after him many folk, and he healed them
- 16 all. And he rebuked them that they to no man should reveal him,
- 17 that that might be fulfilled which was said by the mouth of Isaiah

³ when...hungry] S illegible 4 how—6 I say to you] S illegible, 7 what is Sillegible 9 and came except 'for him...lawful' in ver. 4 he came S: the text of C also can be so translated (cf Lk xiii 10, 11 S C) If so be it were If it be S: cf Mt xviii 9, 21, etc 10 whose and his S 11 into a pit Sillegible 14 so that] on the sabbath-day to heal] om. S 15 he healed them all] all of them he healed S 16 he...reveal how Shim] he had rebuked those same folk that to no man they should say it S 17 the mouth of om. S

השחשת כח נפצי. וחשי אשים בושחי. הוביו היוא לבוצרא. الم بعدة مام بغرد. مام معدد عام حدمه الم «منه ندید که داهادن. معنی محلوله که دیدید. ARCH REA RUN HADBN. "Olaran ZERN WEID. "מינין סוֹכם סגובסח, עבוֹא עד ואל מחא בלחח, אזהא. محمدة مستعد مصميم محلك ستعم مه مستم معمد. "סרלה היו שמם בלשם במשל המה הדלשה בי "מסל הדלשה בי שנם כוֹש ההמה. "פוֹצא הן בה אבבה אכיוֹה. שנא לא מפת אוא בבלוכמב 'וְאַמַמַ וְנְהַנֹּאַ אוֹא כבלוכמב 'יוֹאַ בּוֹמַ בּוֹמַ בּוֹמַ בּוֹמַ Try isumo soci lmo: et oles thhely et cerm buse out or occurs ribely at cerm ly wood. KIDA WELL LEED KLED KAPER KAPER MARIEN מבול הפסק הלבסהם. "מא בבבלוכסכ הפם אנא عيد حدده و ديده وددي محمير المام. مهلا תשמים אוא בה בל" . הנוה ב משל ב ממשו ב מש אנים المراسم موه مدم عيدي مدمل مؤدم علامه مادم منده، تحمدهم، ملم مي لمعدم له لسعمت بمعمة. סשינים ודטו ביששי בי יוצא שטא אבי וטמבן שטי טבי

¹⁸ מהן סות ה א מבינות אונים מות מות אונים מ

the prophet, who had said "Lo, my slave in whom I have been CS pleased, and my beloved in whom my soul hath delighted; my spirit will I put upon him, that he should preach judgement to the peoples.
He shall not cry out nor strive, neither shall any man hear his voice in the street. The bruised reed shall not be broken and the lamp that smouldereth shall not be quenched, until he send forth the judgement for victory; and for his name the peoples shall hope."

Then they brought near before him a certain man that had a devil upon him and was blind and deaf, and he healed him and the 23 deaf-mute spake and saw and heard. And all the multitudes were wondering, and were saying "Can then this be the son of David?" 24 But the Pharisees, when they heard, said: "This fellow doth not 25 cast out devils but by Beelzebub the chief of the demons." Now when he saw their mind he said to them: "Every kingdom that shall be divided against itself shall be desolated, and every house 26 and city that shall be divided against itself shall not stand. And if Satan doth cast out Satan, against himself he is divided; how 27 therefore will his kingdom stand? And if I by Beelzebub cast out devils from your sons, your sons—by what do they cast them out? 28 Therefore they shall be for you judges. But if I by the Spirit of God cast out devils, henceforth the kingdom of God hath drawn 29 nigh upon you. For how can anyone enter the house of the strong man and spoil his things, except first he bind the strong man 30 himself, and then spoil his house? He that is not with me is against

¹⁸ my slave...delighted] S mostly illegible 19 in the street om. S 21 for Sillegible shall the peoples hope S22 before him] to him S that had....deaf | S illegible the deaf-mute] S illegible om. S'vid: cf 'They brought unto him a certain man possessed with a devil, deaf and dumb and blind...he healed him and caused him to hear, to speak and to see' $E^{{\scriptscriptstyle 113}}$ 23 were 2° om. S 24 devils doth not cast out S Beelzebub] CS (and syr. vg); Beelzebul $E^{75,160,206}$ (= arm. vg) and Diatar $^{2}/_{2}$ 25 their mind | their meditation S and every house S illegible 25, 26 against itself (2°)....cast out Satan] S illegible 26 how therefore] 27—30.] S illegible (except 'gathereth not' and 'scattereth' S illegible in ver. 30)

الله علا على محدون محدون المحالسة كلان كله لعم . 20 المحدود المحل المالسة كلان المحدود المحدو

 $³¹ ag{5} + 5 ag{5}

A مهمد حمد. وحم تعليم احم يعلم عن 37

^{39 &}lt; nm om. S om. os om. om. os om. o

 $_{31}$ me, and he that gathereth not with me scattereth indeed. Therefore CSI say to you All sins and blasphemics shall be forgiven to men, but every one that against the Holy Spirit shall blaspheme, it shall 32 not be forgiven him. And every one that shall say a word against the Son of Man, it shall be forgiven him; but every one that against the Holy Spirit shall blaspheme, it shall not be forgiven him, not 33 in this world nor in the world that is to be. Either make a good tree and then its fruits are good, or make an evil tree and then its 34 fruits are evil; but from its fruits is the tree known. Offspring of vipers, how can ye speak good things, ye that are evil? For from 35 the superfluities of the heart doth the mouth bring forth; and the good man from the good treasures in his heart bringeth forth good things, and the evil man from the evil treasures in his heart evil 36 things doth speak. But I say to you § Every idle word that §A447 men shall speak, they shall give for it an answer in the day of 37 judgement. For from thy words thou shalt be justified, and from thy words thou shalt be condemned."\" $\P A$ Then drew near unto him some of the scribes and Pharisees, 38 and they say to him: "Teacher, we wish to see from thee some 39 sign." But he answered and said to them: "This generation evil and adulterous—a sign it seeketh, and a sign shall not be given to

31 every one] whosoever S Holy om. S 33 make 1° and 2° sing. in C: plur, in S but for S is] shall be S34 vipers] serpents S 35. For A 303, see on Lk vi 45 36 Every idle word S may be better translated 'All idle words' speak] say S they shall give for it an answer] an answer they shall give S; they shall give an answer A (its 37 For from thy words] 'And again it is written From answer A^a) thy words..' A 38 Then drew near...say to him] Then say to him 39 This generation...and a sign some of the scribes and Pharisees SA generation evil and adulterous seeketh a sign—a sign S (not E^{118}) Jonah] CE^{118} ; + the prophet S; + son **40** For $C E^{118}$; and S; om. Aof Matthew A (i.e. Amittai: cf Jon i 1 syr. vg)

40 it, save the sign of Jonah the prophet. §For as Jonah was in the §A222

"باوسه در المدهم در الموسه در المراسية
belly of the fish three days and three nights, so the Son of Man CS also shall be in the heart of the earth three days and three nights. A The men-folk of Nineve will stand up in judgement with this generation and will make it guilty, in that they repented at the preaching of Jonah, and lo, a greater than Jonah is here. The queen of the South will stand up in judgement with this generation and will make it guilty, in that she came from the other sides of the earth that she might hear the wisdom of Solomon, and lo, a greater than Solomon is here.

"Now the unclean spirit, what time it hath come forth from a man, goeth travelling about in places where there is no water, that it may find for itself ease; and what time it hath found none for itself, then it saith: 'I will return and go to my house from where I came forth.' And if it hath come and found it empty and brushed and garnished, then it goeth and taketh with itself seven other spirits worse than itself, and they enter and dwell therein, and the last state of that man becometh worse than his first state. So shall it be to this same evil generation."

And when he was speaking to the multitude, lo, his mother and his brothers were standing outside, and were seeking to speak with him. But he answered and said to that one which told him: "Who is my mother, and who are my brothers?" And he stretched forth his hand towards his disciples and said: "Lo, my mother; and lo, my brothers! For every one which doeth the will of my Father in heaven, this one is my brothers and my sisters and my mother."

days three and nights three S the Son of Man] the son of a man A: the same phrase occurs in Mk viii 38, Lk vii 34, ix 26, xxii 48, Jn xiii 31. For the rendering, cf Mt x 36 and see Notes, vol. ii also om. SA42 the other sides the ends S43 Now the unclean spirit The spirit for itself 2°] om. S of uncleanness S (not E^{120}) 44 then] om. S 45 with itself om. S brushed] swept S other] om. Sthat man] evil] om. $E^{_{120,122}}$ 46 when he was] while S the man Swere standing] stand Swere seeking wish SC lit. 'and lo' 48 to that one which] him which S and who are or who are S 49 Lo...my brothers] These are my mother and my brothers S 50 this one is] he is S

replantation in the start of the color of the start of th

"" معنوده المالخدوه المحارب اله الحديم قولمهم الا الا الا الا المحارب المال المحارب المال المحارب المال المحارب المال المحارب
xiii ı And on that day Jesus went forth from the house and sat down CS 2 by the side of the lake. And there were gathered unto him great multitudes, and he went up and sat down in the boat, and all the 3 multitude was standing on the sea shore. And he spake with them much in parables, and said: "Lo, the sower went forth to sow; 4 and when he sowed, some fell by the way-side and the birds of the

5 heaven came and ate it. Now other fell on the rock, and there was not much earth, and in the same hour it sprouted, because there

6 was no depth of much earth; and with the shining of the sun that was upon the land, it dried up, and because it had not cast a root

7 in the land it withered. Other fell among the thorns, and the

8 thorns came up with it and choked it. Now other fell in the good land and gave fruit, and they grew up and gave some an hundred,

9 some sixty, and some thirty. Every one that hath ears to hear, let him hear."

10 And his disciples drew near, and say to him: "Wherefore in re parables speakest thou with them?" And he answered and said to them: "Because to you is given to know the mystery of the kingdom of heaven, but to them—it is not given to them to know. For he that hath, it shall be given to him and it shall be added to him; and he that hath not, even that also which he hath shall

¹ And onl On S went] had gone S from the house om. S by the side of the lake by the sea-side S and sat and sat S 3 spake said] was saying S to sow] + seed S E^{124} was speaking S 4 birds of the heaven] winged fowl S (cf ver. 32) ate it] plucked it up S 5 Now other fell And some fell S on the rock + and because it was a shallow place S^{vid}. (For 'a shallow place,' S^{ted} has 'sunrise') and in the same hour straightway S because... of much earth om. S was 2°] lit. 'is' 6 upon the land lit. 'upon it' (fem.): see om. S Notes, vol. ii in the land om. S 7 Other] And other S came up] 8 and they grew up and gave] om. S 9 to hear] om. S sprang up S $(not\ E^{72,123})$ 11 And Now S 10 Wherefore What is it that S of heaven] om. S to know 2°] om. S 12 hath] S lit. 'is' (cf Mt xviii 9) and it shall be added to him] om. S even] om. S

 $CS \geq \alpha_{max} + \kappa_{max} +$ المدور وسام لم سرون ومدور وعمدم لم بعمدم whele: 11x exhor where: "obsta ceroba ואצנא נבוא ואמן מסא. ומצמב לשמבם אוצאו col 2 til on 122 place = arny corny corny = apagaga لده تحديم هام مهزيدهم حموية ملم محديد ها مخسسه عصره ولا مسام قدسهم مستحم Koka anadia . anala alabona : amuski سمن المراجم والمحتصر المتسدم وسرام والمحد لكتريده و معدد، تعديد لنه بعديد ومعايد ובות בונות השות בושות משול אלו אביוו הנים בשון שום. הלבצב בהם ושמבן הואם במבה "הואם. משום. تم عمده هلالم دازهدم. «عمل منع بعمد هلمم releable to keaple. In the "cist oute. In list of 121 for לבשי שנה שם האוהוב בל נה אסונה "משם האוהובל בל במבא, מוא מם ובובב וכלאא. מכעונמלא וכשומובאל حمد اله محلا الله لف عمنه ادم اعمة حممه ده. של המשם בלש היונים מי הולמה היו המשו הש באבצלי במשם בושל בשל במבאה שוא שם בשבב בלאא. סבונה מם הבלכה מנא. מבלסבת הבמלוא. ממנון עונהן la. orly exix app. "oap riel chien febr. ap

13 be taken from him. Therefore in parables do I speak with them, CSthat what they see they may not see, and what they hear they may not hear and may not understand, that in no wise they should turn 14 round. And the prophecy of Isaiah the prophet shall be accomplished, who had said 'Ye shall hear indeed and shall not under-15 stand, and a vision ye shall see and shall not see; for the heart of this people is become gross, and their ears they have made heavy that they should not hear, and their eyes they have closed, that they should not see with their eyes and hear with their ears, and understand with their heart, and turn round and I should heal 16 them.' But as for yours, happy is it for your eyes that see, and 17 happy for your ears that hear! For amen, I say to you that many prophets and righteous men have longed that they might see that which ye see, and they have not seen; and to hear that which ye 18 hear, and they have not heard. But ye, hear ye the similitude of 19 the sower. Every man that heareth the word of the kingdom and understandeth not, the Evil One cometh and snatcheth away the seed from his heart; this is that which was sown by the way-side. 20 And that which was sown on the rock, this is he which heareth the 21 word, and with joy hastily receiveth it. And because it hath no root, a little while it remaineth in him, but what time there is distress 22 or persecution because of the word quickly he is offended. And that which fell among the thorns, this is he which heareth the word. and is with the care of this world and with the deceitfulness of 23 riches, and they choke him, and he becometh without fruit. And that which fell in the good land, that is he which heareth the word

¹⁴ And...shall 1°] That...may Saccomplished] + upon them SYe shall hear indeed] A rumour ye shall hear S a vision ve shall see] 16 and happy] ye shall see indeed S15 and turn...heal them] om. S 17 righteous men] + and kings E^{155} (cf Lk x 24) happy is it S18 But ye] Ye therefore S 20 hastily] om. S they might seel to see S no root] + in him Sit remaineth in him 21 And because Because S he standeth in it S 22 they these S

"معند بر حمل مهود مهدن لهم نده ماده المده
"مهمت همه لمهم هما هما معنده. وهما مهمه المهم المعندية المعندية والمعالمة والمعندية والمعندية والمعالمة والمعندية والمعالمة و

10

and attendeth to it, and giveth fruit, some an hundred and some CS sixty and some thirty."

Now another similitude he added and said to them: "Like is the kingdom of heaven to a man that sowed good seed in his field; and when folk slept, the enemy came and sowed tares among the wheat and went away. And when the green blade grew and brought forth fruit, then the tares were seen. And the slaves of the master of the house drew near and say to him: 'Our lord, was it not good seed thou sowedst in thy field? Whence are there in it tares?' Now he said to them: 'A man that is an enemy did this.' His slaves say to him: 'If thou wilt, we will go and pluck them.' He saith to them: 'Nay, lest when ye are plucking the tares, ye root up also the wheat with them; but leave them growing up together until the harvest, and in the time of the harvest I will say to the reapers: Pluck first the tares and bind them into bundles as for the fire, and the wheat gather into barns of mine.'"

And he was saying to them another similitude: "Like is the kingdom of heaven to a grain of mustard, that a man took and sowed it in his field. And it is the least of all seeds, and what time it hath grown up, it is greater than all herbs, and becometh a tree, and the winged fowl of the heaven come and settle in its branches."

Another similitude: "Like is the kingdom of heaven to leaven, which a wise woman took up and hid in meal until all of it was leavened."

33

B. S. G.

some an hundred] pr. and bringeth forth S23 giveth] pr. then he S24 Now another...said to them Again he added and said to them another 26 then] om. S 27 And the slaves] The slaves S similitude S near] + unto their lord Sof the master of the house] om. S seed] 'seeds of holiness of corn' $E^{^{126}}$ (cf ver. 37) Whence From whence S28 Now he said] He saith S 30 of mine] om. S31 of there] om. S 32 and (4°)come] 'and mustard] om. E^{127} and sowed] and sowed Sof the heaven om. S 33 wise om. S the birds of heaven come' $E^{\scriptscriptstyle 127}$ took up] took S and hid] and concealed S meal] pr. three measures of S

"هلم علهم حلا عدد تعلمهم لعتدم درام علماله و الماله معلمه الماله
"trein eleabn treen locabn tock cairbn. oer nach pein Jein org utaha nil 10 eal eta trad la. ore atah ar. o.

All these things spake Jesus in parables to the multitudes, and CS without parables he was not speaking with them; and the word was accomplished that was said by the prophet, who had said: "I will open my mouth in similitudes, and I will speak things secret from of old."

36 Then he left the multitudes and came to the house, and his disciples drew near before him, and say to him: "Explain to us 37 that similitude of the tares of the field." Now he answered and said to them: "The sower of the good seed is the Son of Man, 38 and the field is the world, but the good seed—they are the sons of 39 the kingdom; and the tares are the sons of the Evil One, and the sower is the Evil One, and the harvest is the conclusion of the 40 world, and the reapers are the angels. Just therefore as the tares are plucked and burn in the fire, so shall it be in the conclusion of 41 the world: the Son of Man will send his angels, that they may choose out from the place of the kingdom all offences and all that do wickedness, and they shall cast them into the furnace of fire: there 43 shall be the weeping and the gnashing of teeth! Then the righteous shall gleam as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

"Like is the kingdom of heaven to treasure that is laid in a field; and when a man found it he hid it, and out of his joy he went and sold everything that he had, and bought himself that field.

³⁵ and the word was accomplished] 34 to the multitudes in parables S said 1°] spoken S will speak] will that it might be fulfilled S say S (= Ps lxxvii 2 syr. vg)36 before him] om. S 37 good seed] 'seeds of corn of holiness' E^{174} (cf ver. 27) 38 but] and Sgood seed] 'seed of good things' $E^{\scriptscriptstyle 174}$ is 2° 39 the sower] the sower of them S are] om. S 41 that they may] and they will S place lit. 'house' (so also E^{211}): cf Deut iii 4 syr. vg offences The word in S is all that do] all doers of S 43 Then] And then S a synonym as the sun] om. S to hear] that he should hear S gleam] shine S44 and when a man found it he hid it] which he that found it hid Sout everything] all S of] in S

"همد الحديم هلامه العلام الموات الم المرات
المحن لسم عمد الملحقيده، مصمدالم سلم دلسم، محن لسم مل محن محن المحن المرب الم

"ore sta use the wor to a deg. "order to tendedon. orde wor two use tensedon. orde wor two uses the to two two start rates only with the city of the color of the city. Order the city of the city. Order of the city. Order of the city. Order of the city. Sounds of the city. Indianal order

"Again, like is the kingdom of heaven to a man, a merchant, that CS was seeking good pearls; and when he found a pearl good and of great price, he went and sold everything that he had and came and bought it for himself.

"Again, like is the kingdom of heaven to a great net that fell
into the sea, and of every kind it gathered. Now when it was full they took it up on the sea shore, and sat and chose out the fishes—the good as good, and those that were bad they threw out. of A302
So shall it be in the end of the world: the angels will go forth and
will separate the evil from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing

Saith to them Jesus, to the disciples: "Have ye understood these things all of them?" They say to him: "Yea." He saith to them: "Therefore every scribe that is instructed in the kingdom of heaven is like to a man, the master of a house, who bringeth forth from his treasures the new and the old."

of teeth!"

And when Jesus finished these similitudes, he removed from thence, and came to his own city. And Jesus was teaching them in their synagogues, so that they were astonished; and they say: "Whence cometh to this one this wisdom and this power? Is not this Joseph's son, the carpenter? And the name of his mother, Mary? And his brothers James and Joseph and Simon and Judas? And his sisters, all of them are with us. Whence come

⁴⁵ good] om, S 46 a pearl] a certain pearl S and sold and sold S 47 great] om. E¹²⁸ everything that all what S and came] om. S that fell] 'that is cast' E^{128} gathered] 'gathereth' $E^{_{128}}$ 48 when it was full] when they filled it Stook it up on drew it to S chose out the fishes—the good as good (sic): the Syriac does not mean 'chose the best fishes.' Both E^{129} and arm. vg have (with small variations) 'chose the those that were bad] the inferior S: cf 'the inferior fishesgood good' the fisherman throweth them out' A 302 51 Saith...disciples] om. S and they say om. they Sthis wisdom] pr. all S 54 Jesus] he Sthis power] om. this S 55 the carpenter] om. S 56 Whence] From whence S

له هلم علم لهدي. "محمدعلم هده ده. هده دم عدم دی محمد کی محمد اله در عدم خدم محمد اله در محمد اله در محمد محمد اله در محمد اله محمد اله در محمد اله
POER MON CUR LEGIONO. LA FORD CHÁM EMFORS EN CALA MENTADOR, EL MENTADOR, LAL LÍM. BO, EN NARDER LÍM CERDERDN EL EN EL EN EL EN ELEN CALL LÍM. BO, EL EL EN ELEN COLL LÍM. BO, EL ELEN ELEN ELEN ELEN COLL WELL WELLN. BOELL LÍM. BOELL WOLLD ELEN ELDUS CUR SOLITOR. BOELL WOLLD ELEN ELDUS CUR NOCHEN LING ELLEN. ONGENE LÍM. BOLLEN. ONGENE LÍM. BOLLEN. ONGENE LÍM. BOLLEN. ONGENE LÍMON. ONGENE LÍMON. BOLLEN ELLEN. ONGENE LÍMON. BOLLEN ELLEN. BOLLEN ELLEN. ONGENE LÍMON. BOLLEN ELLEN. BOLLEN ELLEN. BOLLEN ELLEN. BOLLEN LÍMON. BOLLEN ELLEN. BOLLEN ELLEN. BOLLEN ELLEN ELLEN. BOLLEN ELLEN ELLEN ELLEN. BOLLEN ELLEN ELLE

⁵⁷ במב בז 60 במב 8 במב

57 all these things to this one? And they were offended at him. Now CS Jesus said to them: "There is not a prophet who is insulted, save 58 in his city and in his house." And he did not there many mighty works, because of the lack of their faith.

Now at that time Herod the Tetrarch heard the rumour of Jesus, and he said to his slaves: "This is John the Baptist, he hath risen from among the dead, therefore great is his power." For Herod had seized John and bound him, and cast him into prison because of Herodia the wife of Philip his brother; for John had been saying to him "It is not lawful for thee that she should be a wife of thine."

And he was wishing to kill him, and was afraid of the people, because as a prophet they were holding John.

And when it was the birth-day of Herod, the daughter of Herodia entered and danced in the midst of the entertainment, and pleased Herod; therefore he promised her with an oath that all what she should ask him he would give her. Now she, because she had been taught by her mother, said: "Give me here in a dish the head of John the Baptist." And it grieved the king, but for the oath's sake and for the sake of them that sat at meat he commanded that it should be given to her. And he sent and cut off the head of John in the prison, and they brought the head of John in a dish, and it was given to the girl and the girl carried it away to her mother. And the disciples of John drew near and took up his corpse and buried him, and they came and shewed Jesus. Now Jesus when he heard

⁵⁷ save] but S1 at that time] at the time (or, in time) S Tetrarch] tetrarch S' (lit. 'fourth head') 3 and bound him om. S 4 that she should be a wife of thine to take her S 5 John] him S 6 in the midst of the entertainment] om. S 7 therefore and S 8 taught] 9 And it grieved the king Sillegible the oath's S illegible and to her] S illegible 10 cut off took up S' in from S11 and 12 the disciples...drew near and took up] his disciples the girl and she Stook up S and they came Sillegible and shewed and shewed S

"مود همه الحديم ماحه الملاقيده مهدنا له بهذه المهادة هم محديه حدة عنى حتيم هيه بهاه المهادة ا

¹³ של] om. 8 ביזמי] S illegible במשתמשלם] שמימשלם אר משתמשלם מחל ביזמים ביזמים אולפוטלים מחל ביזמים מחל ביזמים ביזמים מחל ביזמים ביזמים מחל ביזמים ביזמים מחל ביזמים ביזמים (ver. 13) to ביזמים (ver. 15)] S illegible ווער ביזמים ביזמ

departed from thence to a desert place with them alone. And when CS the multitudes from the cities and from the villages heard, they went away after him on foot, and when he saw the many multitudes he had compassion upon them, and their infirm he healed.

15 And when it was evening his disciples drew near and say to him: "The place is desert, and the time is past; dismiss those multitudes that they may go to the villages and buy for themselves food." ¹⁶ And he saith to them: "It is not required for them to go; give ye 17 them to eat." They say to him: "We have not here but five loaves 18, 19 and two fishes." He saith to them: "Bring them to me." And he commanded the multitudes to sit down to meat on the green grass; and he took up these five loaves and two fishes, and looked up to heaven and blessed, and brake bread and gave to his disciples and they, his 20 disciples, gave to the multitudes. And they all ate and were satisfied, and they took up of the superfluity of the fragments from before 21 them twelve baskets full. And those folk that ate were five thou-22 sand men, besides women and children. And he commanded his disciples that they should sit in the ship and go before him to the 23 other side, until he should dismiss these multitudes. And when he dismissed them he went up to the hill alone to pray, and when 24 it was evening he alone was there. And the boat was distant from

¹³ desert | S illegible with them alone] himself alone S And when and the cities...heard S illegible, but there is no room for 'and from the villages' after him (ver. 13) to the villages (ver. 15)] S illegible 15 and buy that they may buy Sfood S illegible 16 And he] He S It is not required and give ye them Sillegible to eat Shas a synonym 17 They say and We..here but Sillegible loaves (ver. 17) to He saith 19 to sit] that they should sit Sgreen grass (ver. 18) Sillegible they] om. S 20 superfluity & before them & baskets] herbage S21 to 23 (dismissed them)] S illegible 23 was there S illegible 24 distant] S illegible from . . . stadia] S illegible S illegible

rious hackma made. "expids in icrais illus. مهم لمهمم عدد دو همله عل تخدم. «مدد سامه»، الملتخده، وحصله على تلك على مهديم مهديم همه وعدد محر وسلمهم محده على مده معدم تعده ._ ماسعه ما مام ماسهم ي مصعد للع לח שבת בא בא הבי, אבי אנה מה אפש ל, אהא لهم عل بخدم. «محة له لهم. مسلم عمدم لحدم المهما حم صعيده. محسله صمه على شبه. مهمه لمه عمد.. «محد سام *نمس السعام المرادة عن المرادد. معنى المرادد من المرادد من المرادد من المرادد من المرادد الم בחבי לבחר האבי יים יים יים באלא איבלי בחבי בחבי בחבי איצש האינים. האכיז לש שמין שיבועה לבדא אף בלף. "ner who wenth also four. "naich min reweith صلعه المحتفي عنفه من من من من من معلم المالمة לבבא. אהם לשם בשלו. "משלמה במש, בנ אהוא שם. معدزه لطف حمة علمه عموده مدهمه علم علي

the land many stadia, and they were being tormented by the CS 25 waves because the wind was against them. But in the fourth watch of the night Jesus came unto them walking on the water, 26 and when his disciples saw him that he was walking on the waves of the sea they were troubled, and were saying "It is a devil"; 27 and from their fear they gave a cry. And in the same hour he spake with them: "Take courage; it is I, be not afraid!" 28 Saith to him Simon Kepha: "My Lord, if it be thou, permit 29 me that I come unto thee upon the water." He saith to him: "Come." And Simon Kepha came down from the boat and was 30 walking on the water, and came unto Jesus. And when he saw the wind that it was strong, he was afraid and began to sink; and he 31 called with a loud voice and said: "My Lord, save my life!" And in the same hour Jesus put forth his hand and took hold of him, and he said to him: "O lacking in faith, wherefore didst thou doubt?" 32, 33 And when he went up into the boat the wind ceased. And those in the boat came near and worshipped him, and say: "Truly thou art 34 the Son of God!" And when he went up to the dry land they came 35 to Gennesar. And the people of that place recognised him, and they sent to all their region; and they brought near before him all those

and they.... waves] and the lake 'was' agitated 'against them' S^{vid} ; because the wind was Sillegible 26 when...saw him] when they saw S of the night & Jesus | S illegible a devil] see Note on Mk vi 49 27 And in the same were 2° om. S hour he] And Jesus immediately S Take courage] and saith: Be 28 Saith... Kepha] Simon Kepha answered and said to him S assured S My Lord, if If S me] om, Sthat I come that I come S 30 And when When S that it was strong saith? Now he said S 31 And in the same hour Jesus Jesus immediately S was mighty S(? pr. 'And' as in ver. 27) lacking in little of S A21 ('and when..he had begun to sink, our Lord called him little of faith') wherefore Sillegible ceased] abated S: cf xii 9, and see Notes, vol. ii 32 he] they S35 and they sent] om. and S (sic) to all their region] brought near before him] brought to him S to their country S

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وسبت] S illegible, but adds oom 36 ملله من خطاعه المساع مسلت مهر المختاع S معندم مناسب مهر المختاع S معندم مناسب مهر المختاع مناسب من

36 that were ill, and they were beseeching him that they might touch *CS* only the fringe of his mantle, and those that had touched had been healed.

Then drew near unto Jesus scribes and Pharisees from Jerusalem,
2 and say unto him: "Wherefore do thy disciples transgress the commandments of our ancients? for they wash not their hands what time
3 they eat bread." Now he answered and said to them: "Wherefore do ye also yourselves transgress the commandment of God, because
4 ye will set up your commandments? For God said: Honour thy father and thy mother, and he that curseth his father or his mother
5 shall be killed. But ye say each to his father and his mother: 'My

- 6 offering—thou shalt be profited from me!' This one hath not honoured his father. And ye have made idle the word of God,
- 7 because ye will set up your commandments. Ye respecters of
- 8 persons, well prophesied of you Isaiah the prophet, who said: § This A375 people with their lips honoureth me, and their heart is far from me; A
- 9 but in vain do they fear me, and teach teachings of the commandments of men."
- And he called the multitude and said to them: "Hear and understand, that snot that which entereth the mouth defileth the man, but ${}^{\$}A46$, that which cometh forth from the mouth, that defileth the man." ${}^{\$}A46$,

ill] S illegible 36 only...mantle] the skirt of his cloak only S those pr. all Shad touched] were touching S had been healed] were being saved alive S1 unto Jesus] to him S from Jerusalem 2 for] om. S, but 'they wash' is illegible scribes and Pharisees S 3 because...set up] because of S what...eatl and eat S shall be killed] shall die indeed SE^{138} 5 each] CE^{138} ; He that shall say SMy offering —... from me] It is an offering (or, 'Corban'), if thou shouldest be profited from me S; 'Come on thou, it is an offering, whatsoever thou mayest be profited from me' E^{138} : for the rendering in C, of donum meum 6 This And this S proficiet tibi e hath not...father] neither because ... set up] because of Shis father nor his mother honoureth S 10 the multitudes S 11 that not 9 and teach] teaching S om. A 46 (+ 'not' after 'defileth') the mouth] the man $A^2/_2$ man 1°] him $A^2/_2$ from the mouth] from the mouth itself $A^{\,b}46$; from his mouth itself A^a46; from the man himself A306 that ult.] om. S the man 2° him $A^2/_2$

"Julian' אלבים במשל במשל ישואה איז משוי יום משישלה לשומח' אלבים במשל ישואה איז משוי של הבול הבול של היום של הי תבשמשב הבים הבשמו בין הלשמבה מבוכו בוכח בלחבת رول المال عمر عمر وعم معمد المن وعم لم مداله कारे. कार कि प्राप्त प्राप्त प्राप्त प्राप्त का कार कि स्थाप مرده و الله مدم مرده و و المدم و المال لعمد לבושא מח אולי חבן לבן מצלהא בלהבעלא. "בנת הן דנפם כן פסכא כן לבא מס נפם. ממס מס כשיב למי لدنيعي ووالم المراجع المام كرية روم المستعدم ويعلم المام ١٩٥٥ المام ١٩٥٥ المام orlain. orierapy. orlerapy. occurate exacts مره، وهلم مدم ملم بالم ملم بالم المعادم المعاد لنة بعدمال لسحه دو لم تحمل متدهم لم تحصفد. בסופת אחב בן אבן. האול לה לאעהבא הקהו ההיה ב. משט אם בושט אם אם אלאטוב איזה אלאטוע אשט בו אלאטוב איזה אלאטוב איזה אלאטוב איזה אלאטוב איזה אלאטוב איזה אלאטוב سلمه معدم مهم معدنه، عمانسع علم حنه ونص ددمد. ביות, בנדאות בתובבים בן הוד, בחדש מחם לא ישב له فلاحم، معدم الماتسده، محيم مدم حيم ممحديم

Then drew near his disciples and say to him: "Knowest thou that ${\it CS}$ 13 the Pharisees when they heard this word were offended?" But he answered and said to them: §" Every plant that my Father in heaven §'Julian' 14 hath not planted shall be rooted up. Let them be, they are leaders \(\int_{'}ful.' \) of the blind; but the blind man that leadeth the blind man with him 15 falleth in the ditch." Simon Kepha answered and said to him: 16 "Explain to us this similitude." He saith to him: "Do not even ye 17 yet understand? Do ye not know that everything which entereth the mouth, to the belly it goeth, and from thence is thrown away in the 18 cleansing. But that which cometh forth from the mouth, from the 19 heart it cometh forth, and it is that defileth the man. For from the \$A307 heart come forth evil thoughts of murder and of adultery and of $^{\P}A$ 20 fornication and of theft, and false witness and blasphemy; these are they that defile the man. For when any one shall eat bread with unwashen hands, he is not defiled." And Jesus came forth from thence, and went away to the border 22 of Tyre and Sidon. And lo, a certain woman, a Canaanite, came forth

of Tyre and Sidon. And lo, a certain woman, a Canaanite, came forth from those same borders, and was crying out and saith: "Have compassion on me, my Lord, son of David! my daughter is evilly entreated at the hands of a devil." And he gave her no answer. And his disciples drew near, and were beseeching him and were

¹³ to them] om. S my Father] the Father S: see on Mt vi 4 rooted up] pr. quickly Jul 14 leaders of the blind S; blind leaders C (nunc), but a letter seems to have been washed out which would have made C 17 Cf A 307¹⁰: 'Because meats to the belly go, agree with S and from thence in the cleansing are thrown away' 18 But And S that which...cometh forth 2° that which from the heart cometh forth, from the mouth it cometh forth S it is om. S 19 from the heart come forth] in the heart arise (lit. 'come to be') A E^{63} 22 certain om. S was crying out screamed S: cf' The the man S woman was crying out and was coming after and was saying, Have comat the hands] om. S 23 And he] Now he $S E^{138}$ passion on me ' E^{138} were beseeching besought S

mos lm. xi.m ray azix oxhox chi; "mo ry zix oxo oxaci lmo; lx xxdrih xlx chi zix mly ryz, oxaci lmo xi xi. mo xi. lmo xi. zi. mo xi. limo xi. mo xi. limo xi. mo xi

saying to him: "Dismiss her, for lo, she crieth out and cometh CS after us." But he answered and said to them: "I have not been sent save after the flock, which hath strayed from the House of Israel." Then she herself drew near and worshipped him, and saith to him: "My Lord, help me!" But he answered and said to her: "It is not fitting to take the sons' bread and to cast it to the dogs."

She saith to him: "Yea, my Lord, for even the dogs eat of the morsels that fall from the tables of their masters and live." And he answered and said to her: "Oh woman, great is thy faith! It shall be to thee as thou wilt." And her daughter was healed from that hour.

And Jesus removed from thence, and came by the side of the lake of Galilee. And he went up and sat in the hill, and there drew near to him great multitudes, there being with them the lame and the blind and the deaf and the maimed, and many with other pains, and they cast them at his feet, and he healed them. And those multitudes were wondering, when they were seeing the deaf speaking, and the lame walking, and the blind seeing; and they were glorifying the God of Israel. Now Jesus called his disciples and said to them:

"I have compassion on this multitude, for lo, three days they have remained by me, and they have not what they may eat, and that I should dismiss them without a meal I am not willing, that they faint

and were saying to him] and say S 24 after unto S 25 Then she herself But she S worshipped unto him S26 and to cast] and 27 for $| om. SE^{139} |$ of the morsels that fall] om. S: cast S (sic) om. 'that fall' E^{139} (= Mk vii 28, not S) 28 And he] Then he S as thou wilt, and from that hour hath thy daughter been to her] om. S 29 side of the lake lake-side S 30 there being lit. healed "S'when (or, though) there were' C; and there are Sblind] blinded S the deaf and the maimed] the lame and the deaf Swith other pains] cast] threw $S' (= \tilde{\epsilon} \dot{\rho} \iota \psi a \nu)$ at his feet] under his feet S others S31 those the S when they were om. S32 Now And S to them without a meal] fasting S have remained] remain S (sic) om. S

المهم حكونيك المحافية الم المالقية وهر كري كري المحكم لم المحكم للمحكم للمحكم المحكم
"" OCI XIN LEIXN. Who when he casemby original horse house who have the original original original woo have the original results of the original or

not by the way." His disciples say to him: "From whence is it for CS

ns in a desert place with bread to satisfy all this multitude?" Jesus saith to them: "How many pieces of bread are there by you?" They

35 say to him: "Seven pieces of bread and a few fishes." And he commanded the multitudes that they should sit down to meat on the

36 ground. And he took up the seven pieces of bread and the fishes, and glorified *God* and brake and gave to his disciples, and his

37 disciples gave to the multitudes. And they all ate and were satisfied, and they took up from before them the superabundance of the frag-

38 ments full seven panniers full. And the folk which ate were four thousand men, besides children and women.

And when he dismissed the multitude he went up and sat in the xvi 1 boat, and went away to the border of Magedon. And there drew near the Pharisees and the Sadducees, and were tempting him and

² asking him for a sign from heaven that he should shew them. But

4 he said to them: "A generation evil and adulterous—a sign it seeketh and a sign shall not be given to it, save the sign of Jonah the

⁵ prophet." And he left them and went away. And when he came to the other side, his disciples forgot to carry for themselves bread.

6 Jesus saith to them: "Beware of the leaven of the Pharisees and

7 of the Sadducees." And they were thinking among themselves that

8 they had not taken for themselves bread. But Jesus knew and said to them: "Why think ye among yourselves, O lacking in faith, in that

³³ in a desert place with bread with bread in a desert S satisfy] feed S34 to him] om. S pieces of bread] loaves S a few 36 took up] took S the seven pieces of bread] fishes] fishes a few Sgave to 2°] set them for Sglorified] blessed S those seven loaves S37 superabundance] superfluity S fragments pieces of (cf Mk vi 41) bread S full 1° (cf syr. vg)] om. S 38 And] Now Swhich] that S children and women] women and children S 39 Magedan S 1 were om. S (so that S reads 'and' they tempt him and ask.') 2 said carry take S to them] answered and said S5 he came] they came S7 And they Then they S for themfor themselves] with them Sselves] with them S 8 to them om. S

C(S) Hadow KI Keml KARL "KAML and addler منهم مرام عمدم منهم استخم لشحم مو استحم الامر به حله هدهه مدهه *مقوسي عمله م الامراد مدحتهم بالما محمد ماسا حل عدم في مستحده معدد خوملمع برعة ويد محدد عملهم ماعد بعالم and diene com L com L. adur madows L האוגמה בן עבביד הפונים החולים בי יימידין אשלפלם مصا نعد مدمورة ووزيه مديرة مراء ים הבוצחות הבדישה במששמ באל החודהם בים ים ודותם "DEE HOW EL LABOR ROWIN RELLEDO. CENL سمه للالتعدم، معدة. حديه عدة بمديم علم معدة. حده لح هدم دوه ومديد المدور الم المالخدوه. منه وان האתבים המעון מם מצמהוא. אנידוא אמיים האלא מם. תבבין שו בי שונה אוניה את בין עם בי בין עביה هه. قلم مرام مرام المعالم المعالم مرام مرام المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم الم מים אניא בוצבה באפא האמיו. אנא מה מציעא כומ ويم معدد معمد بعدد مع عدده ديم הבשבה הכל אלא אל אל אבי הכשוה הנים. הנים. אזש בם . משרם מם לואז על הוא isk הוא שריי ما المامنية لحدم، مهزي ما المعامدة المحمدة الم

- 9 ye have not carried for yourselves bread? Until now do ye not C(S) understand? and do ye not recollect the five pieces of bread, and the five thousand also that ate of them, and how many baskets ye took up from before them? Neither also those seven pieces of bread that four thousand ate of, and how many panniers ye took up? How is it ye do not understand that not concerning bread said I to you 'Beware of the leaven of the Pharisees and of the Sadducees?'" Then understood they that not concerning the leaven of the Pharisees and of the Sadducees said he to them 'Beware,' but of the teaching of the Pharisees and of the Sadducees.
- Now when Jesus came to the country of Caesarea of Philip, he was asking his disciples and saying: "What say folk of me that I am?

 14 'Who is this Son of Man?'" His disciples say to him: "There are that say 'It is John the Baptist'; others say 'It is Elijah'; others say, 'It is Jeremiah'; others say, 'It is one of the prophets.'"

 15, 16 He saith to them: "And ye, what say ye that I am?" Simon Kepha "S answered and said: "Thou art the Messiah, the Son of the Living 'God!" Jesus saith to him: "Happy is it for thee, Simon son of Jona, to whom flesh and blood hath not revealed it, but my Father in heaven! I also say to thee that thou art Kepha the Stone, and on this stone I will build my Church, and the doors of Sheol shall not

⁹ Until... not] Not until now do ye S carried taken S of them those S^{ed} took up (or, 'carried') also] om. S^{vid} do S10 that four thousand ate of] and those four thousand that ate of them S: the marked words are illegible took up (or, 'carried')] 12 concerning] of Sof the Pharisees took from before them S'and of the Sadducees 1°] om. S to them] om. S 'Beware'l to 13 Now when] When S country] border S that I am beware S om. S (not E^{156}): cf 'Who do men say of me that the Sou of Man is?' E^{153} . The text of S may be rendered "Why say folk of me 'Who is this Sou of 14 His disciples] They $S E^{153, \, 156}$ 15 And ye] [Now] ye S^{vid} what say ye] 'whom say ye of me' $E^{{}_{153}}$ (here S breaks off) the doors of Sheol] the gate-bars of Sheol Eus. Theoph iii see Mt xviii 17 27, iv 11, v 40, and (in less formal quotations) Eus. HE syr 417 and Ephr v 166 E: 'the doors of Hades' E^{153} (= arm. vg)

الاحر سدم عنه عمد لحسمه من الملخدوس. radier on rivit troistata, owner of our an معتنع مة حر حشد مقونه منطلميس مليم بعقد ملاته لمهمر. ™موند عحدم حمدة سع له حن. لم במבשבם מם הלבס אפשר במבי ביז ממש . הלום המשא col 2 KL1 . I but rational respect to the Le. 1. 1. col 2 ros ישר ביות הבות אבל המשרה אור הבואש יצחב. לאלבינוחה, כן דישה דואאא כאלי, ובפחל בופצחי הנצבה ל ובופה הנהלה בלון. ייבן הבה ביו הנוה נפצה נחבריום. טבל צוחבר ופדם בלחלה ודבחים. בברץ שיב מת . בעושה הום הומש בשלב בת הצושה הושאה cery up cieza parpa eser. " tour an tie cia השומה ישמביבשה בל השמשה אשרים בל בלא במשי השינים נפיוסב. לאנא איא בבניסשיי בייאר איאר אוא אוא איין יפין פיי المرام مريم مرام ومسحم مادم والمحمد والم מהאה. בהמא הנעות ב לבוֹמי האנצא. בה אלא במלבהלמים DEIDEUM. 00 00 00

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of heaven, and everything which thou shalt bind on earth shall be bound in heaven, and that which thou shalt remit on earth shall be remitted in heaven." Then he rebuked these same disciples of his, that to no one should they say of him that he was the Messiah.

From then had Jesus begun to shew his disciples that he was 2.1 about to go to Jerusalem and endure much, and suffer from the elders and the chief priests and the scribes, and they will kill him and the third day he will rise. And Simon Kepha drew near and said: "Be it far from thee, my Lord! This shall not be!" But Jesus turned round and rebuked him, even Simon, and said to him: "Get thee behind me, Satan, a stumbling-block art thou to me, in that thou dost not consider the things of God, but of men." Then said Jesus to his disciples: "He that willeth to come after me let him deny himself 25 and take up his cross and come after me. For he that willeth to save his life shall lose it, and he that shall lose his life for my sake shall 26 find it. For what is a man profited, if he should get the whole world and lack his life? Or what shall a man give in exchange for his 27 life? For the Son of Man is about to come in the glory of his Father with his angels, and then he shall repay each man according to his 28 deeds. Amen, I say to you that there are some of these that stand here, that shall not taste death until they see the Son of Man coming in his kingdom and in his glory."

xvii ¹ After six days Jesus took Simon Kepha and James and John his ² brother and brought them up to a high hill alone. And the appearance of his face was transfigured before their eyes, and his countenance ³ shone as the sun and his garments became white as the snow; and ⁴ there appeared to them Moses and Elijah speaking with him. Saith Simon Kepha to Jesus: "It is well for us that we should be here; if thou wilt, we will make here three dwellings, for thee one and for ⁵ Moses one and for Elijah one." And while yet he was speaking, lo, a

²⁰ Cf 'Tell no man of me, that I am the Christ' E¹⁵⁴ 22 This shall not be!] or, 'May this not be!': cf Lk xx 16 28.] For E¹⁵⁵, see Mk ix 1

cloud of light overshadowed them, and a voice was heard from that C[S] cloud, saying: "This is my son and my beloved, in whom I am 6 pleased; hear ye him!" And when his disciples heard, they were 7 afraid exceedingly and fell on their faces. And Jesus drew near and 8 raised them up, and said to them: "Be not afraid!" And they 9 lifted up their eyes, and saw no one, save Jesus alone. And while they were coming down from the hill, Jesus was commanding them and saying to them: "Beware lest to any one ye say the vision, until the Son of Man should arise from among the dead."

And his disciples were asking him and saying: "Wherefore say 01 the scribes that Elijah cometh first?" He saith to them: "Elijah 12 cometh that he may prepare every thing. But I say to you that \$S Elijah hath come, and they knew him not but did with him all that they would; so also the Son of Man is about to endure from 13 them." Then understood his disciples that of John the Baptist he 14 said to them so. And when Jesus came unto the multitude, a certain man came and fell on his knees, and was beseeching him and 15 saying to him: "My Lord, have compassion on me! My son—a demon of lunacy he hath and evils he endureth, for how many times 16 he falleth in the fire and how many times in the water! And I brought him near to thy disciples, and they were not able to heal 17 him." Jesus answered and said to them: "Ah generation perverse and without faith! until when shall I be with you and endure you? 18 Bring me thy son here." And Jesus chid him, and there came forth from him the devil, and from that hour was that lad healed.

¹² Elijah] + also S 9 Beware lest] of Mt viii 4 so also] and S endure] suffer S 13 the Baptist] om. S 14 and fell] so] om. Sand fell S and was beseeching him] om. S to him] om. S 15 My Lord om. S a demon .. he hath a spirit of palsy suddenly visiteth evils he endureth] he is hardly treated S (i.e. 'he him S: cf Lk xi 6 suffers cruelly'): for the suggested reading of C's text as plural, see 2 Tim how many times 1°] + too S 17 to them] om. S ii 3, iv 5 syr. vg here] hither S 18 chid] rebuked S Ah] Oh S

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- Then drew near unto Jesus his disciples and say to him between CS themselves and him: "Wherefore were we ourselves not able to cast it out?" He saith to them: "Because of the littleness of your faith; for amen, I say to you \$If so be that there be in you faith as a grain \$A394 of mustard, ye shall say to this hill that it should remove from hence and it will remove, and nothing shall overpower you."
- And when they were abiding in Galilee Jesus said to them:
 "Now the Son of Man is about to be delivered into the hands of men,
 and they will kill him, and the third day he will rise." And it
 grieved them exceedingly.
- And when they came to Kapharnahum there came those that collect the two drachmas a head unto Simon, and they say to him:

 "Thy Rabbi—doth he not give his two drachmas?" And Simon saith: "Yes." And when they entered the house Jesus met him and saith to him: "What seemeth to thee, Simon? The kings of the earth—from whom do they collect toll and head-money? from their sons, or from strangers?" Simon saith to him: "From strangers."
- ²⁷ Jesus saith to him: "Why then the sons are freemen; but that we may not offend them, go to the sea and cast the hook, and the first fish

and say...themselves] by themselves, and say S19 unto Jesus] om. S to cast it out] to heal him $S E^{160}$ 20 Because of the littleness of your faith] $C E^{160}$; Because ye have no faith S' If so be that there be] If there a grain one grain A ye shall say had been S; If there be A $C A E^{204}$; ye would have said S: cf Gen xliii 10 that it should remove from hence] 'Be removed' $SA^aE^{^{204}\,\mathrm{(vid)}};$ 'Remove' A^b will remove]+ from before you $A E^{204}$: cf 'If there was in you faith, even a hill would remove from before you' A 21 shall 2° would S (see above) 22 Now] 23 the third day after three days Son an erasure in C; om. S 24 the two...head] the drachmas Sunto Simon] om. S to him two ult.] om. S 25 And Simon saith] He saith S they to Simon Sseemeth to thee] doth it please thee Sthe house his house S the sons are freemen]+'Simon said to him: Yea. 26 Simon] He S Jesus said to him: Give to them thou also like the stranger' Diatar xxv 6. Cf also: 'Go and give thou also as one of the strangers' $E^{\scriptscriptstyle{161}}$ 27 to and cast] and cast S the hook] + in the the sea] om. S (not E^{161}) sea S; + 'there' $E^{\scriptscriptstyle 161}$

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that cometh up take and open its mouth, and thou shalt find there a CS stater—take it and give it for me and for thee."

- xviii ı And on that day had the disciples of Jesus drawn near, and they say to him: "Who then shall be greatest in the kingdom of heaven?" 2, 3 And Jesus called a certain lad and made him stand among them, and
 - said: "Amen, I say to you If ye turn not yourselves and become as A221 one of these children, ye shall not enter the kingdom of heaven. ¶ ¶A
 - 4 For he that humbleth himself as this lad, he is greatest in the
 - 5 kingdom of heaven. And every one that shall receive as it were one
 - 6 of these children in my name, me it is he receiveth. And every one that shall offend one of these little ones which believe in me, it were profitable for him that an ass's millstone should be hanged about his
 - 7 neck, and he be sunk in the depths of the sea. Woe to the world from the offences that come! For it is necessary that offences should
 - s come, but woe to the man by whose hand the offences come! But if thy hand or thy foot offend thee, cut it off and throw it from thee; for it is profitable for thee that thou shouldest come unto life being lame or being mutilated, and not having two hands and two feet fall
 - 9 into the Gehenna of fire. §And if so be that thine eye offend thee, §A262

For Thos³¹² see Introd. vol. ii take it and give it] give it to them S1 And on that On that S had—drawn drew S of Jesus om. S and they say] saying S = 2 And 1°] om. S3 and become and become S one of om. SA these] om. S 4 humbleth] shall humble S 6 which that S hanged] cast S Cf A 151: is] shall be S 'Every one that offendeth one of these little ones falleth into the sea having 7 it is necessary...should come an ass's millstone about his neck' offences are about to come Sthe offences 2° they S Cf A 79: 'For it is written thus Good is about to be, and happy is it for him by whose hand it shall come; and evil is about to be, but woe to him by whose hand it shall come!' 8 lame] pr. if (i.e. 'whether') S*, but it was apparently washed out by a corrector: cf Nöld. § 374 a anm. being mutilated] halt S and two feet] or two feet S the Gehenna of fire] come unto the fire eternal S (lit. 'and come...': see 9 And if so be If SA Notes, vol. ii)

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pluck it out and throw it from thee \(^\mathbb{T}\); it is profitable for thee that \(^\mathbb{L}A\) thou shouldest enter life having one eye, and not having two eyes go to the Gehenna of fire. \(^\mathbb{S}\)See lest ye disdain one of these little \(^\mathbb{L}A\) 127 ones which believe in me; for I say to you that their angels do in heaven always see the countenance of my Father in heaven, \(^\mathbb{T}\) and \(^\mathbb{L}A\) that the Son of Man came that he might save alive that which was lost.

"But how seemeth it to you? If any one shall have an hundred sheep and one of them be strayed, doth he not leave the ninety and nine on the hill and go seek the one that is strayed? And what time he hath found it, amen, I say to you that he rejoiceth over it more than over those ninety and nine which were not strayed. So your Father in heaven willeth not that one of these little ones should be lost.

between thyself and him only; if he hath heard thee, thou hast inherited thy brother. And if he will not hear thee, take with thee again one or two, that on the mouth of two and three witnesses may every word stand. But if he will not hear them, say it to the Church, and if the Church he will not hear, he shall be accounted

from thee] + or thy hand or thy foot A (cf ver. 8) pluck it out S go] lit. 'and go' S (sic): for it is profitable] pr. for Seyes] om. S 10 See lest ye] Do not A which that A the construction, of ver. 8 for...to you] om. A in heaven 1°] om. S which...in me] om. S in heaven 2°] om. A E^{165} Forcountenance] face S $(not \ E^{_{165}})$ 12 But how How S any one] 11.] om. S A43, see Introd. vol. ii an hundred sheep] a flock of one hundred Sdoth he not a man Sand doth not S: cf Lk xii 45, 46 13 which] that S 14 So] For A: cf also on Lk xv 10 your Father] my Father S; the Father A inherited] gained S: only] om. S A shall trespass Som. A if he...brother] and if he repent, forgive him A (= Lk xvii 3) cf Mk viii 36 on the mouth of] in the with thee again] om. A **16** And] But S 17 But...them] And if these he will not hear Asight of A Church 1° & 2°] the Synagogue S: see Notes, vol. ii he shall pr then A

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"هدم مند لمفه عدده دیده میدن له. هن, أدهی دیده المده المده مند المده ال

- by thee as the pagan and as the toll-gatherer. And amen, I say to \P_A you All that ye shall bind in earth shall be bound in heaven, and that which ye shall remit in earth shall be remitted in heaven.
- "Again, amen, I say to you If two of you shall consent in earth on what they shall ask, it shall be to them from my Father in heaven. For wherever two or three are gathered together in my \$A69(bis) name, there am I in their midst."

 14
- Then drew near unto him Simon Kepha and said to him: "My Lord, show many times if so be that my brother trespass against me \$A35 shall I forgive him? Until seven times?" He saith to him: "Not seven, but for seventy sevens."
- "Therefore like is the kingdom of heaven to a man, a king, that wished to take a reckoning from his slaves. And when he began to A37 take the reckoning there drew near before him one of them that owed him ten thousand talents. And when he had not aught to repay he commanded that he should be sold, he and his wife and his sons, and that all that he had should be taken. And that slave fell

¹⁸ All that That which S 19 If...in earth] so also S on any matter which S 20. For there are not two or three gathered together in my name, that I am not in the midst of S; where two and three are gathered together in my name, there am I in their midst $A^{2}/_{2}$: cf also 'where one is, there I also am; and where two are, there will I also be ' $E^{\scriptscriptstyle 165}$ if so be that if S A 21 unto him and to him] om. S $(not E^{163})$ times 2° om. S 22 He Our Lord A seventy] + times S A (i.e. '70 times multiplying by 7') + only ACf A 298: 'If for seventy times multiplying by sevens a trespasser shall trespass against thee, forgive him in one day. For who is the man.... that in one day 490 times will trespass against his comrade?' 23 to take pr. Our Lord hath shewn us the example of that man which began A 24 he began...reckoning] om. A the reckoning] om. S before him] to one of them that] one that S A him S (not A); pr. his slave A25 that they should sell him—him and his wife and thousand pr. for Shis sons— S all that] everything which S 25—27.] A has: 'And when his lord constrained him that he should give him what he owed him, and when he could not repay his debt to his lord, his lord commanded and dismissed him, 26 And that slave That slave S and all that he owed he forgave him'

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down and worshipped his lord, and said: 'Be lenient with me, and CS 27 everything will I repay thee.' And his lord had compassion on him, 28 and dismissed him, the debt too he forgave him. And that slave went forth and found one of his fellow-servants that had owed him an hundred denars and he took hold of him and was strangling him, and was saying to him: 'Repay me that which thou owest me.' ²⁹ And that fellow-servant of his fell down and was beseeching him and was saying to him: 'Be lenient with me, and I also will repay.' 30 Now he did not receive his supplication, but went and cast him into 31 prison, until he should repay him that which he owed. Now when A his fellow-servants saw what things had happened it grieved them exceedingly, and they went and shewed to their lord everything 32 which had happened. Then his lord called him and said to him: 'Evil slave, all that debt I forgave thee, because thou didst beseech 33 me; oughtest not thou also to have been merciful to thy fellow-34 servant, even as I myself was merciful to thee?' And his lord was wroth with him, and delivered him up that he might be scourged 35 until he should repay all the debt. \$So will my Father in heaven do \$A38 to you, except ye forgive each one his brother from your hearts." I And it came to pass when Jesus finished these words he removed xix 1 from Galilee and came to the border of Judaea to the other side of ² Jordan. And there came after him a great multitude, and he healed

will I repay thee 1 will repay S 27 And his lord And he S and the debt also S28 And that slave That slave S: 'Now that slave....when he went forth, found...' A had owed him] owed S; owed him A Repay me] Give me SAthat which] what S 29.] om A that...fell down] the fellow-servant had fallen down S 30 Now he... and was 1° and was Swas saying to him saith S supplication And he did not receive the supplication of his fellow-servant and cast him into and shut him up in A that besought him A which] what S 31 exceedingly] om. S shewed] declared S thing which all that S 33 not thou also] thou not S34 all the debt what he owed S 35 So] pr. He was delivered up to the guards that they should scourge him until he should give what he owed. And he said to

from your hearts] from your heart S; om. A

2 great multitudes S

them there.

that S (sic): see on Mt xi 1

ده معنده المرس معندي محمد معندي معند، محدث معنده المرسودة المرسود صه و علم بحله علم منهم من منه منه المادة منه المادة منه المادة منه المادة الماد حدم معردة لصه لله منطه و وحدد لددنه مر حة عده المعدم عدد. ومحدد من عدد من عدم عدد المعدد من عدم عدد المعدد عدد عدد عدد عدد عدد عدد عدد عدد المعدد Lein Lycom, object some brime amos hims سة دعة. احدد لم مهم لهتم. بملم سة بمدم دعة. حدم معدل مل دونعم لم دونع لم المحور لم الحديم מבול פסד מבאה ומן ובבא ונגדא אנאאמ נאל למ and have the kear can inch kelloss which معم معم المعنون معر معمد مهم معمد مص תלו שלשת בשבה בין היק במשל הואשת " אמם הנשמש הלו الملتخية مريم مريم منه حديد لحدثه حد المراهمة $\$A_{355}$ room $\kappa 1^{\$}$. Lar Low in κ^n . κ have some κ حل مريع صوف لف لحلم مريم. ملم مالم ورويد لموم אר במשארו רשוֹב בישה אוב בישה אורוי ויבן בושא ואכמום או ם מוא משבע אצוא זבו אושה שהאם אואם אבזם ממש השום בבנם נפצמם במהיבוא הלםל הובה הלמ הצתנה. כן הכשה הנן בעולה השובד ושובד .00 المراباء معدد معدد مدهد بالله الله معده معده المالية ا محمه حصم مالتدهم، * المحدة لمم عمد عدمم دماء "that admin air also who had not will

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m o}$] om, S6 \(\(\sigma \) om. S 4 مر دنا مناه 4 om. S 5 7 i⇒ ≪a] om. S 7 \prec عدمS منا S^{ed} (and in ver. 11) 8 many 4 man 8 8 العدم (العدم 9 \leftarrow o σ ult.] om. SKiali Kals (in) om. 8 S حب δ (حبر Sرصا عسه بلح] A. For ביסיב (A^b), A^a has ביסים: cf Mk iv 11, Lk iv 6, 17 א הכם א * במש S: we must supply בים or בין 14 שלמש במלא הוכן om. S

And there drew near unto him the Pharisees, and they were CS 3 tempting him and were saying "Tell us if so be that it is lawful for 4 a man to dismiss his wife for every cause." But he answered and said to them: "Have ye not read that He that made the male from 5 the beginning the female also made, and said 'Therefore shall the man leave his father and his mother and shall attach himself to his 6 wife, and the two of them shall become one flesh'? Henceforth they have become not two, but are one flesh; that which God therefore 7 hath coupled let not man separate." They say to him: "Why therefore did Moses command that he that would dismiss his wife 8 should give her a letter of divorce?" He saith to them: "Moses—it is because of the hardness of your heart he permitted you to dismiss 9 your wives, but from the beginning it was not so. But I say to you He that leaveth his wife without a word of adultery, and taketh 10 another, doth indeed commit adultery against her." His disciples say to him: "If so there is blame between man and wife it is 11 not profitable to take a wife." Jesus saith to them: "\$Not every \$A355 one is sufficient for this word, but they to whom it is given from ¹² God. For there are eunuchs that from their mother's womb were $\P A$ eunuchs, and there are eunuchs that men have made, and there are those that have made themselves ennuchs for the kingdom of heaven's sake. But he that is capable in power to endure, let him endure." Then they brought near to him children, that he should lay his 13 14 hand on them and pray; and his disciples rebuked them. Jesus saith to them: "Suffer the children to come unto me and forbid them not that they should come unto me; for they that are such as these,

were 2° om, S' if so be that] if S 3 unto him to him there S 4 from the beginning] om. S 5 and said om. S 6 therefore om. S 7 Why...command] What is it that Moses commanded S 8 to dismiss your wives] om. E^{162} from the beginning]+' of the creation' E^{162} : cf Mk x 6 (Gr., not Syrr.) 9 leaveth...taketh] shall dismiss...shall take S a word of] om. S against her] om. S 11 Jesus] He S from God] om. SA 12 and 1° om. S whom he to whom A But he that Whosoever S'vid 14 that they...unto me] om. S

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¹⁵ pod pod om. S 16, 18—24. For the full text of A 392, see on Mk x 17—25 16 pod pod som. S 17 and om. S 200 om. A 392 and s 20 om. S 200 om. A 392 and s 20 om. S 200 om. A 392 and s 20 om. S 200 om. A 392 and s 20 om. S 200 om. A 392 and s 20 om. S 200 om. S 200 om. A 200 om. S 200 om. A 200 om. S 200 om

15 theirs is the kingdom of heaven." And he laid his hand on them CS and went from thence.

And a certain man drew near and said to him: "Good teacher,

what shall I do that I may inherit life eternal?" Jesus saith to him: "A392

"Why dost thou ask me about the Good One? for one is good,—God.

Now if thou dost wish to enter life, keep the commandments." He saith to him: "Which?" Jesus saith to him: "S'Thou shalt not kill, A498

and 'Thou shalt not commit adultery,' and 'Thou shalt not thieve,'

and 'Thou shalt not bear false witness,' Honour thy father and thy mother,' and 'Be loving to thy neighbour as thyself." That youth A498 saith to him: "These all—I have kept them, lo, from when I was a child! What yet lack I?" Jesus saith to him: "If thou dost wish to become perfect, go sell thy property and give to the poor, and thou shalt have treasure in heaven, and take thy Cross and come after

²² me." And when that youth heard this word he went away grieved, ²³ because he had much property. Now Jesus said to his disciples:

¹⁵ from thence om. S 16, 18—24. For the full text of A 392, see on Mk x 17—25 16 do] + that is good S Cf 'Good teacher' (E^{172}) , 'what shall I do that I may live' (E^{168}) 17 Jesus] He S God] om. S the Father which is in heaven' E^{169} 18 Thou shalt not kill] om. A 392 and 2° ...thieve] om. Sand 1°] om. SA392and 3°...false witness] 19 Honour] pr. and A 392 Be loving to Thou shalt om. A 392 Be loving...as thyself] That which to thee is love S; Love A 392 hateful, to thy comrade thou shalt not do A 498: in Land (Anecd. i 69) this is given as a saying of Menander 20 youth] man A all] om. Akept] done $A E^{125}$ (= Mk) What yet lack I?] om. S; But (= Mk)perfect] a perfect man A what lack I? A 21 init.] for A, see Mk x 21 thy property] everything which thou hast SA: cf 'all thy possessions that and...treasure in heaven] om. S and take thy Cross] thou hast' E^{125} om. S; and take up thy Cross A 22 And when When Sbecause ... property] because he was rich grieved] for A, see Mk x 22 23 Now Jesus said] When Jesus saw, he said S in wealth exceedingly SA Now Jesus said... I say to you And Jesus said A

للالتخديمهر عرب محل من العمل من المالتخديمهم المالتخديمهم المالية الما ricol lectedy area. "Ape in set sus Les. معيم هم للحلي ورحدة وسنون وهم المراعد عامة عامة عامة عامة المراعدة المراعد لحلمه العامية. قاماد المراجة عاملة المالتية من المحسم الم سهم مدسله بلد. ممحني سهم حدم حدس لحسم. משבעה הלמחם. הלמה בין בל מהמ משבע למבבה. יים בעם של באב האכי לשה מא ענן בבם מאכי לשה מא ענן בבם בל בדום האלין כולוף. בנא בי נמסא לן. "אבי למס عدد بمحدم بمحاني لده يد ممدله مي مماله مي دهاني حدملته سيلهم. حم بدلاد دوس بمديم مل لمزمين 8A432 = avias iviit 12 = abur ara _ ashb 8 . musari مهده ما المحمون عبور دوم معوناً. "محل مديد ١٨ . השלא מה . השאר מה . השמשה מה . השהם הלם בבב אם בנוא. אם פגוא. בל בב ולו. נפבל עו בבאא. محلحہ بہ مردری قامی دلعلے میں مانحی مدیکہ در مدیکہ הנשמם בממשו הישולה הנשמם בהובה .סי

المحات المحات

"Amen, I say to you It is difficult for a rich man to enter the CS 24 kingdom of heaven. Now again I say to you It is easier for a camel to pass through the eye of a needle than a rich man into the kingdom 25 of heaven." Now again when his disciples heard they were astonished A and were afraid exceedingly, and were saying: "Who then can live?" 26 Jesus looked upon them and said to them: "This among men cannot 27 be, but God everything can do." Then answered Simon Kepha and said to him: "Lo, we have left everything and have come after thee; 28 what then shall we have?" Jesus saith to them: "Amen, I say to you Ye that have come after me, in the new birth, what time the Son of Man sitteth on the Throne of his glory, ye shall sit yourselves also A432 upon twelve thrones and shall judge the twelve families of the House of Israel. And every man that hath left houses and brothers, A or sisters, or mother, or wife, or sons, or fields, for my sake, even mine, shall receive an hundredfold and in the world to come shall 30 inherit life eternal. But there are many first that shall be last, and last that shall be first.

It is...enter] See how difficult it is for them which trust in their wealth 24 Now again...easier] And again he to enter $A E^{170}$ (= Mk x 23) saith: Easier peradventure A (om. peradventure A^b, and see on Mk x 25) for a camel to pass through] for a camel to enter S; that a she-camel should 25 Now again...heard] enter A (om. she- A^b) of heaven] of God Awere astonished] wondered SNow when the disciples heard S were afraid] on an erasure in C; om. S were saying] say S27 Lo, we] We S 28 to them] to him SThrone $(\theta \rho \delta \nu o s)$ from Sthrone S (the same word as in the latter half of the verse): for A 280, see 29 and brothers] or brothers Syourselves also] om. A Notes, vol. ii an hundredfold shall receive Seven mine] om. S or wife] om. S30 But For S in the world to come] om. S

CS DAIS THE KIN KIND LEED WIS THE COMP. THERE دعونه الحمرية وقالم الدورية "موم عددهم عد وقالم. and the are chosen are care our בו במבם באל ביבון. העוד העדוש בד בעם באם ב ו בובר באם ב ו col 2 בוכר באם ב ו col 2 בוכר באם ב ו col 2 בוכר באם ב octiliz. "once two , its one rido , liter, ocera تحدير وصدول حدد أوروم دسترعونه تحدي مهمدس تسويه حد مسحب ممحة لصم حديم مسحب مدلم محليلي במשל ישתי בולה אוג וא אלי בי השלי בי לאם الم مو منهم لفتحم محم داده مهل لدم ومدد mon jezh nei ein eien lie ergen oi, lang حقاعه مناقم بع مناقم دمها عمد ملقع لمة حدة عمله والمراقبة المراقبة المراقب تبناء دينه. "مود علمه عدديم صداح مهم دليهم ملنة edl. ower se mer eris eris. "oer un ifen el حنه ديم المحديد له. هلم منزنه سبه عدم ولسه. . השמשם שלב השמו הובו שבו בשר בעוד להמצדם "מה הן בנא האתה לעה הנומם. יועה לא המינה לב היו ממינה. ביו

 $^{1 \, \}mu \, \overline{)} \, om. \, S$ خلات $S \, (cf \, ver. \, 6)$ $1 \, \mu \, \overline{)} \, om. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, o. \, S$ $\mu \, \overline{)} \, om. \, S$ $\pi \, \overline{)}

"Now like is the kingdom of heaven to a man, the master of a CS XX I house, that went forth at dawn to hire labourers for his vineyard, and he settled with those same labourers for one denar to one labourer 3 for one day; and he sent them to his vineyard. And he went forth at the third hour and saw others standing in the street and idling, 4 and he said to them: 'Go ye also to the vineyard, and that which it is 5 fitting I will give you.' And they went; and he went forth again at 6 the sixth hour, and at the ninth hour, and did likewise. went forth at the eleventh hour and found others standing, and he 7 said to them: 'Why are ye standing and idling all the day?' They say to him: 'No man hath hired us.' He saith to them: 'Go ye also 8 to the vineyard and what is right I will give you.' And when it was evening the lord of the vineyard said to his steward: 'Call those labourers and give them their hire, and begin from the last until the 9 first.' Now when there came those of the eleventh hour they took up 10 a denar each. And when the first came they were supposing that to 11 them he would give more,—and they also took a denar each. And when they saw they murmured against the master of the house, 12 and they say to him: 'These last-one hour have they tilled, and thou hast made them equal with us that have borne the weight 13 of the whole day and the heat.' But he answered and said to one of them: 'My friend, do not injure me; was it not for a

² those same labourers] them S4 and he said 1 Now like Like S that which it is fitting] what is right SAnd they went] He saith S 6 found] saw S and he said] He saith S5 hour 2°] om. S om. S standing 2°] + here S (not E^{176}) 7 vineyard] + of mine Sand what... 8 And when Now when Sof the vineyard om. S give you om. S hire, and begin...first'] hire; and he began...first S' those] the S11 And Now S murmured murmur S 12 to him] 9 Now And S om. S These last, that one hour have tilled, thou hast made equal with us S and the heat] in the heat $S: cf \ Thos^{230}$ 'them. .that have whole om. S borne the weight of the whole day at noon' 13 do not injure me I am not injuring thee S

المحدد هلم معه بعدد لهماعاهد دوز معه عصم لمانخعافه مدهد هامه بعدد لهماعاهد درامه والمعامل المحدد المعامل المع

"همتم عنده لمه محص تقد احد، هر مصده. مدوله همتم له. محمل همه له هده. "هم دم محن له همه له هم الم المال الما

المنت S منت S م

denar thou didst settle with me? Take thine own and go, and if I CS am willing that I should give to this last as to thee, have I not authority to do with mine own that which I will? Or perchance thine eye is evil, that I am good?' So shall the last be first and the first shall be last, for many are the called and few the chosen."

And when Jesus was going up to Jerusalem he had taken with him his Twelve in the way, and said to them between himself and them: "Lo, we go up to Jerusalem, and the Son of Man is delivered up to the chief priests and to the scribes, and they will condemn him to death, and will deliver him up to the peoples, and they will mock at him and scourge him and crucify him, and the third day he will rise."

Then drew near unto him the mother of the sons of Zebedee, she and her sons, and she fell down and worshipped him, and was asking him a thing. But he said to her: "What wouldest thou?" She saith to him: "My Lord, that these my two sons may sit one on thy right and one on thy left in thy kingdom and in thy glory." Jesus answered and said to her: "Ye know not what ye are asking. Are ye able to drink this cup that I am about to drink?" They say:

"We are able." Jesus saith to them: "That ye should drink this cup ye are able; but that ye should sit one on my right and one on my left, this is not mine that I should give it to you, but to those for whom it hath been made ready by my Father." And when the

thou...with me] I settled with thee S 14 Take Take up S thine 15 with mine own to do S; in own] thy denar S and if but if S mine own house to do E^{177} that which] what S perchance] om. S 17 had taken took S between 16 shall be] om. S for om. S18 is delivered will be delivered S 19 the themselves and him Speoples] the people S20 unto him to him S 21 and in thy glory 22 to her] to them S this cup] the cup S23 That ye...ye om. S are able My cup ye shall drink S (for 'My cup' S now has 'The cup') for whom...my Father] for mine] for me S one 1° & 2°] om. S 24 And when When S whom my Father maketh it ready S

قعائم المراه على هدام المان مان مان المان
אבין משלי S 28 fin.] The long interpolation here read in C could never have stood on the missing leaf of S, because the text from xx 25 to xxi 20 is more than sufficient to fill two pages of S without this passage. Probably therefore S also omitted the sentence מבשם, added in C to the end of xxi 9

Ten heard, they were wroth against those two brothers. And Jesus called them and said to them: "Ye know that the chiefs of the peoples are their lords, and their nobles have authority over them.

Now among you it shall not be so, but he that would with you be the great one shall be to you a servant, and he that would with you be first shall be to you a slave; even as the Son of Man came not to be served but to serve, and give his life to be a redemption for many. But ye, seek ye that from littleness ye may increase, and not from greatness become little.

"What time ye are bidden to a supper-party be not sitting down to meat in an honourable place, that there may not come one more honourable than thou, and the lord of the supper say to thee 'Bring thyself down,' and thou be confounded in the eyes of the guests. But if thou sit down to meat in a lesser place, and there come one less than thou, and the lord of the supper say to thee 'Bring thyself and come up and sit down to meat,' then thou shalt have more glory in the eyes of the guests."

And when they were going forth from Jericho a great multitude
was coming after him, and two blind men were sitting by the wayside; and when they heard that Jesus was passing by, they were
crying out and saying: "Have compassion on us, son of David!"
And those multitudes were rebuking them that they should be silent,
but they lifted up their voice, and say: "Have compassion on us,
our Lord, son of David!" And Jesus stood and called them, and
said: "What would ye that I should do for you?" They say to him:

were wroth] murmured S 28 fin.] The long interpolation here read in C could never have stood on the missing leaf of S, because from xx 25 to xxi 20 is more than two pages of S without this passage. Probably therefore S also omitted the sentence 'And many went forth...that they saw', added in C to the end of xxi 9 then] lit. 'and': cf Lk xii 45, 46

Eury survey. "Ambiux elimo : saie leiumo : sem o exebr uso ancha ebim .o.

rial LL LE died Kord Died est lie tois دوره اتمام، صدر عدة بعدد ماذم هم مالخدوده، ممهدة ممامر سععت من خصاعماء مرس مرمنها ماء حمسا עוד אוד בד אשניא. הבעלה על עבה. ביה אים האם האות لر. "مے مد نمحن لمے حدم محنه لم لحنص בהפבין. הבעדא מצדו "למה בי מהדא דין המחם. הנאבלא 13tr בול ביין. מגם האלאמי כן נביא האמי מסא. "אמים לבים م من من مراحد مل لدر المن محديد من من ورد عل سحنه معل عبله دن مهده "مهدام شده ملك مدده. como de contation and contation and anaza ممص سعام حمليك بع حممت ممص سمعه سع حنانية באבים , ממשהם ממש בלולז במוש לצושה" . לשומלם בבין ממס מאכלין. אמבבנא לבגמ ההמנה. כליף "col 2 ממי האלא כצובה וכובה. אסצבוא כתוחבה ומפסף לאחובה محدد معدد مده محدد الملمة المحدد المح EULD .O.

"ه و حل لیمن علم به اسلام دلن مدیده به مهمتا و مدیده
³ באבבא so Ephr IV 109 A (with refixed, sic lege), and see Introd. vol. ii 9 fin.] See Note to xx 28

"Our Lord, that our eyes may be opened and we may see thee." C 34 And he had compassion on them, and he touched their eyes, and in the same hour they saw and went after him.

ххi г And when he drew near to Jerusalem, and came to Beth Phagge by the side of the Mount of the Olive-orchard, then sent Jesus two of ² his disciples, and said to them: "Go to this village over against you. Lo, ye will find a certain ass tied and her colt by her side; loose and 3 bring them to me. And if anyone say to you aught, say to him, 'For their Lord are they required,' and immediately he will send them." Now this that came to pass happened that that might be 5 fulfilled which was said by the prophet, who had said: "Say to the daughter of Zion, 'Lo, thy king cometh to thee, righteous and meek, 6 and riding on an ass and on a colt the foal of a she-ass." And those 7 disciples of his went and did as Jesus commanded them, and they brought the ass and the colt, and they had spread their cloaks, and 8 Jesus rode upon them. And a number of that multitude had strewn their cloaks in the way, but others were cutting branches from the trees 9 and were casting them in the way. And those multitudes that were going before him and with him were crying out and saying: "Osanna to the son of David! Blessed is he that cometh in the name of the LORD! Osanna in the highest!' And many went forth to meet him, and they were rejoicing and glorifying God for all that they saw.

And when he entered Jerusalem the whole city was troubled, and they say: "Who is this?" Those multitudes say to them: "This is Jesus the prophet from Nazareth of Galilee." And Jesus entered the Temple of God, and put forth from the Temple of God all the buyers and the sellers; and Jesus overturned the tables of the money-changers, and the thrones of those selling doves, and he said to them: "It is written 'My House a House of Prayer shall be called

³ their Lord] or, 'their master': so Ephr IV 109 A (sic lege), and see Introd. vol. ii 9 fin.] See Note to xx 28. Diatar xxxix 31—35 gives a different combination of Jn xii 13 and Lk xix 37 with Mt xxi 9

لطهم حقدی، سرهم و در محده مدم دخونه و العالم، و در العالم، و در العالم، و در العالم، و در العالم و در سه شونه متحد حضته المدتخفه العدد متاليم المحدر الله באה משבות מחם אסשבות לבים ההסגה אלבות מצבות האלבות משבות החלבות האלבות מושבות החלבות התבלות התבלות התבלות התבלות התבלות ה לחה ביושה ביושה אול בשב אל ביושה אתוים שלים ביושה אתוי لسم عمد عبر لل محمدهم مذباه ومحم والله متامات محدد المعدوسك. «معدم مام وموم له لدنا حر حديده، لحيم حيب ديههم لمحر. "حرفتم در حد حدة مم لحيريلك. دور. «ميام الملك بيد الممانيك. معتل رح مام معدد حن معدد مام مفاهم مفهره دلسه. *ممحة ليه محمد قنم لم يهمم ددر لعلم. وما محش حعمله محمد مله هر. «محم ساه الملتخبيمه, هممهدنه. كا مريع مريع دني مومين مريع مريع مريع الاسترام الاسترام الاسترام الاسترام الاسترام الاسترام المريد الم אמשל באז ._ משל אוביאר בשר ._ משל בארם במצ حدم سدیمه مای مهوالام دام دهمیت صحب سه مانملا منعمه حد محام خوام معمدة مامه האשלם הפל בודא. נוחה לבה מבוא. בהבל ההק المعامد ماماي حمامته ماميده...

14 for all the peoples,' but ye have made it a den of pirates.' And C[S]there drew near to him in the Temple the blind and the deaf, 15 and he healed them. And when the scribes and the chief priests saw the wonders that he did, and the children that were crying out in the midst of the Temple and were saying: "Osanna to the son of David!" 16 it displeased them, and they say: "Dost thou not hear what these are saying?" Jesus saith to them: "Yes; have ye never read of the mouth of children and of infants I will make praise'?" he left them and went forth out from the city to Beth Ania, that he 18 might be there. Now in the morning when he was crossing over to 19 the city he hungered, and he saw a certain fig-tree in the way, and he came unto it and did not find on it anything save leaves only, and he said to it: "No more fruit will be on thee for ever!" And in the 20 same hour that fig-tree withered. And when his disciples saw it they S wondered, and were saying: "How this fig-tree straightway withered!" Jesus answered and said to them: "Amen, I say to you If there be in you faith and ye doubt not, not only as this thing of the fig-tree shall ye do, but if ye shall say to this hill 'Be taken up and fall 22 into the sea,' it shall be to you thus; and everything which ye shall ask in prayer, and shall believe, ye shall receive." And when he came to the Temple there drew near to him the 23

And when he came to the Temple there drew near to him the chief priests and the elders of the people, and they say to him:

"By what authority doest thou these things, and who gave thee this

the authority?" Jesus answered and said to them: "I also will ask you this word that ye shall say to me, and I will say to you by what authority I do these things; the baptism of John, from

²⁰ his disciples] the disciples S were saying] say S this] that S 21 this thing of the fig-tree] this fig-tree S it shall be] pr. then (lit. 'and') S: ef Lk xi 8, xii 46 to you] om. S 22 everything which] all that S ask] + 'of God' E^{189} Cf 'He said There is nothing that ye shall ask God in your prayer that he will not give to you' A 487 23 to him 2°] om. S these things] + say to us S (ef Lk xx 2) who] who is it S 24 I also] pr. and S

«محدی در محلست لده و به به مده مه الم الله و المحدد المحد

"אבעם הללא אעניא. בביא עד היא בעלא אעל מסא.

²⁵ ביילים און מריבים אין מריבים

whence was it? from heaven, or from men?" Now they were con- CS sidering among themselves and were saying "If we say to him that it is from heaven, he will say to us 'And wherefore did ye not believe in him?'—and if we say that it is from men, we are afraid of the multitude," for all the folk as to a prophet were holding to John.

And they say to him: "We do not know." Jesus saith to them:

"And neither do I say to you by what authority I do these things.

"Now how seemeth it to you? A certain man, he had two sons; he saith to the first: 'Go, my son, to-day; do work in the vineyard.'

He saith to him: 'I will not'; but lastly he changed his mind and went to the vineyard. And he said to the other likewise, and he answered and said: 'Yea, my lord'; and went not. Which out of these twain seemeth it to you that he did the will of his father?" They say to him: "That first one." Jesus saith to them: "Amen, I say to you, that the toll-gatherers and the harlots go before you into the kingdom of God. For there came unto you John in the way of uprightness and ye did not believe him; but the toll-gatherers and the harlots believed in him, but ye—not even when ye saw it have ye changed your mind lastly that ye should believe him!

33 "Hear another similitude. A certain man was the master of a

²⁵ considering thinking S were 2° om. S to him] om. S 26 all the folk all of them S 27 And they] + answered and S to him] Jesus] He also SAnd neither Neither S 28 A certain to Jesus SNow a certain S (not E^{191}) to-day] om. S 29 but lastly and at 30 Yea, my lord] + 'I go' E^{191} 31 these twain] S illegible, the last Sbut there is only room for one word: om. twain $E^{\tiny{191}}$ seemeth it to you first] last S; 'second' E^{191} that he] om. SE^{191} go] shall go SE^{191} 32 him 1°] in him S in him] him S but ye—not even....believe him] but ye, when ye saw it-at the last have ye changed your mind that ve should believe in him? S

עב בוּכא האעגות שלאי. מעפו כש בביוואה הבא כש כם مرادلی، معلمه لقلس میال شمد مزد، ردیم بودیر. عدة حقده، لمه على ولعد والم وتابي قهمسده سمي قليم سي لحقيهس سيه بحسههس مهد دن رحمه، مهدم مطالهم، «ممد عدن حقدهم، ستنه נסל באין יבן מווכא. העבדה למה במבחל. "בעול א דין col 2 בין عدة لمهمى لحنه ممحة. حدة بحمهم حر حنر. «صيم ترم قلیم حد سرهه ر لدنه محدده صدههای هده منهه As caffered, cases to repet the source of האתות לבי בי ביבא המללהם,. "אבלה מבל האלות سنه دوند سرم سدد لهم القلم سلم المحنى له دديد ديد بهدد من موزدم بعلم لعالم منونم. אלן הנחבין פאודא בוכנחם ב "אכי לחם נותם אולים ححمهم وزيمه حدمد ، ددمه هر ، به دله در هر ، هر fol 36 r midica. Kim dan Kiin dal po . Kdiaii me il dam له و المحلم و المحلل من المحل المحل المحلم سده م ماده الماسم. مهم المداد عدد الماسم المدد الماسم الم $^{\$}A11$, mal that is a contract the $^{\$}A11$, and the $^{\$}A11$ $^{\P}A$. * ië, د * ناه * ناه در عدحه و * ا * اه *

[্]ৰা] $pr. \circ S$ জামানত $pr. \circ S$ অব নান নত $pr. \circ S$ তান কৰে r

house; he planted a vineyard and surrounded it with a hedge and CS digged in it a wine-press and built in it a tower, and he delivered 34 it over to husbandmen and went away. And when the time of fruits drew near he sent his slaves unto the husbandmen, that they should 35 send him the fruits; and those husbandmen took hold of his slaves, 36 one they beat and one they stoned and one they killed. Again he sent other slaves of his more than the first, and they did to them like-37 wise. But at the last he sent unto them his son, and said: 'Perhaps 38 they will have reverence for my son.' But those husbandmen when they saw his son, said among themselves: 'This is his heir; come, 39 let us kill him, and the inheritance will be ours.' And they took hold of him and put him forth out of the vineyard and killed him. 40 When therefore the lord of the vineyard shall come, what will he do 41 to those same husbandmen?" They say to him "Miserably will be destroy them, and the vineyard he will deliver over to other husband-42 men, who give the fruits in their season." Jesus saith to them: "Have ye never read in Scripture 'The stone which the builders rejected, it hath become the head of the corner; from the LORD 43 this came to pass, and it is a wonder in our eyes'? Therefore I say to you \$The kingdom of God shall be taken away from you, \$A484 and shall be given to a people that bringeth forth fruits. ¶¶A 44 § For every one that falleth on that stone shall be broken; and §AII 45 every one whom it shall fall upon, it shall crush him." Now A the chief priests and the Pharisees, when they heard the parable,

³³ he planted pr. and S surrounded it with made for it S (not E^{192}) 34 And when...near] Now when it was the time of fruits Sthe fruits] one 1°] pr. and Sstoned...killed] tr. S pr. of S35 those the S36 of his] om. S 38 those] the S said among themselves | say S his heir] the heir S; 'the heir of the vineyard' $E^{192,265}$ 39 they took hold and put him forth S 40 same om. S 41 them those miserable men' deliver over] give S; for Ephr. Lamy i 253, see Introd. $E^{_{192}} (= Gr.)$ who] that S 42 never (so also E^{193})] not S which] that S 43 bringeth forth (lit. 'doeth')] giveth SAb fruits] its fruits A^a ; 44.] om. S every one that] and he that A shall be] is A^{b} S' illegible crush] 'crush and grind' E^{193} 45 the parable] his parables S

בבה הבלניים ב שה אבי. "הכבה שהם הואשהם המולה CS משה שה המולה האל בכא. כלה בכא. כלה בלה בכלה היא הנוביא אשיהין שהם לש. ייי

رود حتى معمد معمدة لسوت قدلهوي بهوندسو معلام المعمدي المحتاب المحتاب المعلام الماس والمعادي المعلام ا

المود عدة حقد مماهدة مهدة المورد والمرد والمرد مراس المورد والمرد مراس المورد مراس المردد والمرد مراس المورد والمرد وال

- 46 knew that against them he said *it*. And they had sought to take *CS* hold of him, and were afraid of the people, because as to a prophet they were holding to him.
- xxii 1, 2 Again Jesus answered and said to them in parables: "The kingdom of heaven hath become like to a man, a king, that made a wedding for his son; and he sent his slaves that they should call those bidden to the wedding, and they wished not to come.
 - "Again he sent other slaves and said: Say to those that were bidden, 'Lo, my supper is ready and my fatted oxen are killed, and everything is ready; come ye to the wedding.' But they disdained the invitation, and one went to the field and one went to merchandise, but the rest that were left behind took hold of his slaves and insulted them and killed them. And that king was wroth and sent his army, and it destroyed those murderers, and their city it burned with fire.
 - "Then said he to his slaves: 'The wedding is ready and those that were bidden were not worthy of it; henceforth go forth to between the highways, and whomsoever ye find call to the wedding10 feast.' And those slaves went forth to between the highways, and gathered all that they found, the bad and the good; and the wedding11 feast was filled with guests. And the king entered that he might see the guests, and he saw there a man not clad in clothing for the wedding. He saith to him: 'My comrade, how hast thou come

² a wedding | For the 46 had] om. S because] for that Sreference to this Parable in A 106, see Introd. vol. ii 3 those bidden] those that were called S 4 those that were bidden those called Smy supper...killed, and om. S wedding wedding-feast S 5 the field 6 and insulted and killed them S 7 army] armies S his field S it 1° & 2°] or, 'he' C; they S8 that were bidden] that were called S 9 whomsoever] every one that S call] + him S11 the king...and he saw] when the king...he saw S that he might see] to see Snot clad pr. that was S clothing] clothes S 12 comrade] friend Scome entered S

والمن الم وابعه والمحمد والما المادية المحدد المحدد المادية ا

«دهه محمد منده مدهه التقميم مهدني له. الله ملحن له المدن الم مدهه المهر المهدني له المدني المدام ال

مسم و مسمود و

hither, who hast no garments for the wedding?' And he was silent. CS

Then said the king to his servants: 'Take hold of him by his hands
and by his feet, and put him forth into the outer darkness; there

shall be the weeping and the gnashing of teeth.' For many are A147
the called and few the chosen."

A

Then went the Pharisees and took counsel how they might catch him with a word. And they sent unto him their disciples with the slaves of Herod, and they say to him: "Teacher, we know that thou art true, and the way of God in verity thou teachest, and thou carest not for any one, for thou hast no respect of persons for any one. Say to us what seemeth to thee—is it lawful to give head-money to Caesar, or not?" Now Jesus knew their thoughts and said to them: "Ye respecters of persons, why tempt ye me? Shew me the coin of the head-money." And they themselves brought near to him a denar. Jesus saith to them: "This image and the inscription—of whom is it?" They say to him: "Caesar's." Then saith he to them: "Give what is Caesar's to Caesar, and God's to God." And when they heard they wondered and left him and went away.

23 On that day there drew near before him Sadducees, and they say to him that there is no resurrection. And they 24 asked him, and say to him: "Teacher, Moses said to us,

And he] Now he S 13 Take hold of him] $Cf Thos^{315}$: "To the Wedding I have been bidden, 12 and with white garments I have been clothed; *may I be worthy of it, 13 and may they not fasten my hands and my feet and to the outer darkness may I not go forth' 14 For] *om*. A 15 and took] and took S 16 their disciples (so also E^{193})] his disciples for any one for men S 17 Say... to thee Now how doth is it lawful] doth it behove us Sto give that we it please thee S should give S 18 knew] pr. when he S (sic) thoughts] ill-will Sand om. S 19 they...near to him they handed to him S 20 is it] is it S 23 On that And on that S before him] om. S resurrection] coming to life of the dead $S E^{193}$ there is SE^{193} asked] were asking S 24 to him] om. S

CS سهما المراجعة عدد المراجعة Loan or and pres manch was some end שבע הלם . ליים בער הואף העים בים אום אבם col عدم . محمه خنید عده ., معمد ممل مهما محمد محمد الاست roldon. eren lezeromo. "onuiro eroi elmo ento $\$A_{167}$ ramb \blacksquare ams rired \blacksquare am rames $\28 . $ext{radder}$, m mاعتده عمد مديد العقدم من من من المعالم عنه عمد ماهام لصه ن معلم لحيم بمداه . مداه مداه عدم المحمد قدام. مولم سالم المراسم. « الحسية تتيم لمن الم يادة الم يادة الا سحدم بعد لله بعد مهم لادته مله مهم «اً الأعلى العلامة الما الأعلى الما الأعلى בי בשובה שמשל הוא הואה "בשות ושהו במלום $fol\ 37\ ext{v}\ ext{KM}$ אומים. האנשעם. $fol\ 37\ ext{v}\ ext{KM}$ אומים $fol\ 37\ ext{v}\ ext{KM}$ אומים $fol\ 37\ ext{v}\ ext{KM}$ $\P A$ 168 روس وروس مراه مراه المراه المراع المراه المراع المراه الم $(^{\P}A_{420})$

that if so be that a man shall die not having sons, his wife shall CS 25 become his brother's and he shall raise up seed to his brother. Now there were by us seven brothers; the first of them took a wife and 26 died and left no sons, and his wife became his brother's: the other 27 also did likewise, and the third also unto the seven of them, and lastly 28 after all of them that woman died. \$In the resurrection therefore, \$A167 whose of them shall the woman be? For lo, wife of the seven of them 29 she became." Jesus answered and said to them: "Much do ye err, and 30 ye know not the Scriptures neither the power of God. For in the (\$A429) coming to life of the dead neither do men take women, nor do women 31 become wives of men, but they are as the angels of heaven. Now ($\P A_{429}$) concerning the resurrection of the dead, have ye not read that God 32 said 'I am the God of Abraham and the God of Isaac and the God of Jacob'? And lo, §the God not of the dead, but of the living." ¶¶ $(^{\S}A_{420})$ And when those multitudes heard, they were wondering (¶A420) 33 at his teaching. But the Pharisees, when they saw that he had silenced the Sadducees, were gathered together unto him.

that if so be that if S shall diel dieth S and he...his brother] om. $S E^{194 \text{ (vid)}}$ 25 Now...brothers] And seven brothers there were S the first...and died] and the first died S and left no sons and he made from her no son S26 the other pr. and S27 and lastly after all] at the last of all S 28 the resurrection the coming to life of the dead S (sic) A E 194(vid): cf ver. 23 and Notes, vol. ii therefore] om. SA (not E^{194}) of them] of all the brothers S (not E^{194}) the woman] she A E^{194} For lo,...became] For lo, all of them took her S; seeing that, lo, wife she was of all of them A (inserted at the beginning of the verse. For 'of all' Aa has 'to all') 29 Jesus...to them Then said to them our Lord A and vel that ve Aa neither] nor S A 30 ff.] For the text of A 167 and 429 (and E^{194}), see Lk xx 35 ff. men 1° they S 31 of the dead] from among the dead S; that the dead will rise A that that which S; pr. in the God said] + to Moses from the Bush A 32 am om. S Scripture A the God 2° & 3°] om. A

الصدم محدة عدم لحتم والهلقددوس. "حل حدة محمد وهما المحدد المحدد المحدد وهما المحدد وهما المحدد ومدا المحدد ومدم محدد ومدم المحدد ومدم الم

- 35 And one of them, a scribe, had asked him tempting him and saying CS
- 36 to him: "Teacher, which commandment is great and first in the
- 37 Law?" Jesus saith to him "'Thou shalt love the LORD thy God of A24 from all thy heart and from all thy soul, and from all thy power;'
- 38, 39 this is the great and first commandment. And one after it that is
 - 40 like to it is 'Thou shalt love thy neighbour as thyself.' §On these A24
 - 41 two commandments hangeth the Law, and the prophets also." And A
 - while the Pharisees were gathered together he was asking them and saying: "What say ye about the Messiah; whose son is he?" They
 - 43 say to him: "David's son." He saith to them: "How therefore doth
 - David in the Holy Spirit call him 'my Lord'? For he said 'The LORD said to my Lord: Sit down on my right hand, until I set thine
 - 45 enemies under thy feet.' If therefore David call him 'my Lord,' how
 - 46 is he his son?" And no one could give him an answer, neither did any one dare from that hour to ask him again.
- xxiii 1, 2 Then said Jesus to the multitudes and to his disciples: "On the
 - 3 throne of Moses the scribes and the Pharisees have sat down; everything that they say to you be hearing and doing, but like their deeds
 - 4 do ye not, for they say and do not. And they bind heavy burdens and lay them on the shoulders of men, and they themselves with one
 - 5 of their fingers do not touch them. For everything that they do
 is that they may seem something to men, and they widen the though

asked him] om. him S 36 and first] om. S: cf 35 a scribe] om. S 37. The quotation in A 24 is from Deut vi 5 'first and great' E^{194} 41 were were S he] Jesus S42 say vel is 38 and first] and chief S43 How therefore And how S in the Holy Spirit supposed by you S44 I set & thy feet Sillegible om. S my Lord Sillegible my Lord the Lord S: cf Joh xii 21 S 46 no one therefore And if Sneither] nor S 3 everything] and all that S could they could not S with one of their fingers om. S 4 and 3° but Shearing and] om. S

helds residofumo: "fointy is ween onutation. $^{CS}_{A269}$ or which residon of the certain called the states as a set of the states of the s

ده، لعم قعنه مقنعه نقد حقعه، بهسبم مدام حلم، ماهم عدم قدم مدعه ماهم عدم الم لعن مدام المحل عدمه ماهم ماهم المحل عدمه ماهم ماهم ماهم المحل عدمه ماهم ماهم المحل عدم ماهم ماهم المحل عدم ماهم ماهم المحل عدم ماهم ماهم المحل عدم المحل عدم المحل عدم المحل عدم المحل عدم المحل عدم المحل ال

اه، لعم عنه موتع بعض معتم القادر ديم عنه المعتم ال

of their frontlets and lengthen the fringe of their cloaks, and love CS the chief entertainments † and † suppers and the first seats in the synagogues and greeting in the streets, and they wish that men should be calling them 'Rabbi, Rabbi.' But ye yourselves, call not ye men Rabbi; for one is your Rabbi, the Messiah, and ye yourselves are brothers. And Father call not men for yourselves on earth, for one is your Father in heaven. And be not called Teachers, because your Teacher is the Messiah. And he that would among you be great shall be to you a servant; for every man that shall uplift himself shall be humbled, and he that humbleth himself shall be uplifted.

"Woe to you scribes and Pharisees, respecters of persons, that ye shut the kingdom of God before men! For ye enter not yourselves, neither those that come to enter suffer ye.

"Woe to you scribes and Pharisees, respecters of persons, that ye eat up the houses of widows in the pretext that ye are lengthening your prayers! Therefore ye shall receive more judgement.

"Woe to you scribes and Pharisees, respecters of persons, $^{\$}$ that $^{\$}A27^{\text{I}}$ ye go about sea and land that ye may make one proselyte, and what

5 fringe] fringes S 6 and love] Woe to you, that ye love A (cf Lk xi 43) the chief... †and † suppers] CA^a ; at suppers SA^b first] honourable Sthe synagogues the seats in the synagogues and entertainments at suppers A 7 and greeting in the streets] om. A (and suppers A^a) and they wish] and ye love A8 But vel Ye S men] folk Athem you A your Rabbi] your Teacher S the Messiah] om. S for] om. S brothers] ye are all of you brothers S9. Cf 'A father let us not call any one for ourselves on earth, that we may be sons to the Father in heaven' A 105 (for 'call any one' Aa has 'get'). With vv. 8 & 9 cf also 'A Rabbi call not men on earth' Ephr v 491 B 10 And be not] Neither be S 12. For A 80, 189, see Lk xiv 11 every man] every one Severy one that S13 Woe] But woe S that ye shut the kingdom of God] Ye hold the key of the kingdom of heaven S (in Syriac the same word is used for 'to shut' and 'to hold'): cf 'Ye are the holders of the keys' A 287, and 'The key is delivered up to thee and the door thou hast shut; thou hast not entered and them that come to enter thou sufferest not' A 270 f. For E^{211} , see on Lk xi 52 14.] om. S 15 go about] surround A «م, لعم قعنه معتبه نقد حتمه، تحدهن ملام بعدم معدمه معلم الما المعالم معرفه مع

 $^{\circ}$ 0, $^{\circ}$ 10, $^{\circ}$ 20, $^{\circ}$ 21, $^{\circ}$ 21, $^{\circ}$ 21, $^{\circ}$ 21, $^{\circ}$ 22, $^{\circ}$ 22, $^{\circ}$ 22, $^{\circ}$ 23, $^{\circ}$ 24, $^{\circ}$ 24, $^{\circ}$ 25, $^{\circ}$ 26, $^{\circ}$ 26, $^{\circ}$ 27, $^{\circ}$ 28, $^{\circ}$ 29, $^{\circ}$

 $^{8}A_{307}$ _ odur 8

time he hath become one ye make him a son of Gehenna¶ double as (C) S much as yourselves! $\P A$

"Woe to you blind guides, that ye say: 'He that sweareth by the Temple, it hurteth not; and he that sweareth by the gold in the Temple sinneth!' Foolish, blinded ones! Which is greater—the gold, or the Temple that itself halloweth the gold? And 'He that sweareth [by the altar, it hurteth not; and he that sweareth] by the offering on the altar sinneth.' Blinded ones! Which is greater—the offering, or the altar that itself halloweth the offering? He that sweareth therefore by the altar sweareth by it and by all that is upon it, and he that sweareth by the Temple sweareth by it and by Him that dwelleth therein, and he that sweareth by the heavens sweareth by the throne of God and by Him that sitteth thereon.

"Woe to you scribes and Pharisees, respecters of persons, that ye tithe mint and anise and cummin, and have left the weighty matters of the Law, judgement and mercy and faith! Now these ye have done, but these have ye not left? Blind guides, in that ye strain clear of gnats, and swallow camels!

"Woe to you scribes and Pharisees, respecters of persons, that ye cleanse the outside of the cup and of the dish, and inside | they ¶C
are full of extortion and all uncleanness! Blinded Pharisees! Cleanse first the inside of the cup, and the outside also is clean.

"Woe to you scribes and Pharisees, respecters of persons, sthat A307 ye are like to graves that on the outside look white, and inside they are full of the bones of the dead and all uncleanness! So ye A

^{18 &#}x27;by the altar....sweareth'] supplied from S; om. C 23 mint] S has a very rare word, said to mean 'wild mint' Now these ye have done] i.e. ταῦτα δὲ ποιῆσαι: see Lk xi 42 and Notes, vol. ii 25 | they are full] From this point to the end of S. Mark the text and translation are taken from S, as C is deficient 27 that ye are like] And ye are like A, preceded by 26 'Blinded Pharisees! 25 Wherefore the outside of the cup and of the dish do ye wash, and within it is full of wickedness and extortion? graves] tombs A look white] + and seem fair A they are full] it is full A

مرده کور کا مرکب الانقام محم کور تولی عملی کا معلامکم

«عدر محتر محتر معرب معرب محتر محترم محترم» הושאלם אמיזוז אונסים קים "טקוע היקים ציביז بامس معممهقع مل بسقم بعمت بامس مام، ممام رمهار بدیء ومهار ۱۳۵۵ مرمه و بدین برمه و مرمه دهستمه حملهم حمهم عده «بحنقا مللوه حماسة اعا حمديم ساعم ساعمه ساعمه ساعم ساعمه على ساعمه المعامدة במשמל הוודא הוה עם הום אשיי הושלו ההיו دقيم مستنج مهوية حديمه مالمام مالمامه معامده المديني ويرايد مرايع دي وروي دولاي درايي المرايع על אובאה. בין הבש השבעל והעא מבהכא להכש הובוא حة حةمي هم ومالمون حدد سحك لحددس «عمد» المحالم المامع المام الم "miles miral soiste car of social stand سهم مهم دست وصله دیموند میم مهما مهم مفتحر محاه سقنه مسلم، سيرمغما محتد، ممامرعنه «سه عصم حداده» «محزيه لحم ينغ براء الله المداويد משעש אותה המשבים בין מיש האוב הצמ ש המבד בא

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S(sic) [جملائه S(sic)
also on the outside appear to men as righteous, and inside are full of S wickedness and turbulence.

"Woe to you scribes and Pharisees, respecters of persons, that ye 29 build the graves of the prophets and adorn the tombs of the righteous. $_{30}$ and say 'If we had been in the days of our fathers we would not 31 have been partakers with them in the blood of the prophets!' Hence ye confess that ye are the sons of them that killed the prophets-32, 33 and ye also will fill up the measure of your fathers! Serpents, offspring of vipers! How will ye flee from the judgement of 34 Gehenna? Therefore, lo, I send unto you prophets and wise men and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues and will persecute them from city 35 to city, that there may come upon you all the blood of the righteous that liath been shed on the earth, from the blood of Habel the righteous even unto the blood of Zacharia son of Barachia, him that 36 ye killed between the Temple and the altar. Amen, I say to you, 37 that all these things will come on this generation. Jerusalem, Jerusalem, that killest the prophets and stonest them that have been sent unto thee, how many times have I wished to gather thy sons as the hen that gathereth her young that are under her wings-38, 30 and ye would not! Lo, your house is left; for I say to you Ye shall not see me from now, until ye say 'Blessed is he that cometh in the name of the LORD."

And when Jesus went forth from the Temple to go away and his disciples drew near, they shew him the building of the Temple. But he answered and said to them: "See ye all these stones? Amen, I say to you There will not be left here a stone on a stone that will not be thrown down."

برا مراحه و معدی مید دری میدی میری و میری است میری و میری

And when he sat on the Mount of Olives his disciples drew near S and say to him: "Say to us when they shall be, [and what] is the sign of thy coming and of the conclusion of the world?"

Jesus answered and said to them: "See that no one lead you satray. For many will come in my name, and will say 'I am the Messiah' and many will they lead astray. But ye are about to hear of [wars] and rumour of wars, but [see] lest [ye be afraid; *these things *A417 are about to be,] but not yet is the conclusion. For people will rise A against people and kingdom against kingdom, and there will be famines and earthquakes in various countries; but all these things are the beginning of travail. And then they will deliver you up to distress and they will kill you, and every man will be hating you for my name's sake. Then many will be offended and will deliver up one another and will hate one another, and many prophets of falsehood will arise and will lead astray many; and because of the multitude of wickedness the love of many will be chilled. But he that shall endure unto the last, he shall live. And †this gospel † of the kingdom will be preached in all the world for a witness to all the peoples,

"Now what *time* ye have seen the sign of abomination [of desolation] that was said by Daniel the prophet—he that readeth, let him understand—then they [that are in Judaea] let them flee to the hill-country, and he that is on the roof let him not go down to take aught from his house, and he which is in the field let him not turn round behind to take his cloak.

and then will come the conclusion.

^{6 &#}x27;wars'] S illegible: Lk xxi 9 has 'wars', Mk xiii 7 has 'battles' these things are about to be'] These words (illegible in S) are supplied from A 9. For the quotations in A 415, see on Lk xxi 12—17 15 the sign of abomination 'of desolation'] 'of desolation' is illegible in S, and possibly was omitted: 'Ephr' v 222 E has 'the unclean sign'; E²¹³ has 'the sign of the terror of its desolation'

 $\frac{S}{8A_{37}}$ _مئے، ہمتھمہ کے مصنفہ ہمتھمہ ہے۔ ہمتاہ ہمتاہے ہمتاہ ہم ישמב אים שלמשר הלו הין הנועלמה ביוש זיד המשום בי [روس] مرا ماره مرمس مراعده منعما معند معلد Apriliani Tas Kom Kin Kl Tam Kpar vou his לבוא זוא בא בא בישה במש האשמי בישאו היו הריבן KI am posion Km Kurzon am Kaim Kmi Lasl المصيحين التعميم المراع المتعمد المراع المتعمد المراع المتعمد مسعع عدء الأعلى مهنعيهم مهاءزم مهمهم عليم معديم المعادية سر المحت والمحت والمحتدث المحتدث الم ra or _ all on relation and _ all cont وه در مه الماركة والماركة الماركة الم משישא עניש עדבע באין אמשי עווא אמשים אחיים יִּי עבועט ביא ביא ביא ביא ביא ייִ ערדועי שנייי ער איאי ייִ ייִ ער ייִ ייִ ער ייִ ייִ ייִ ייִ ייִ ייִ ייִ ייִ משוז הש בשו הששט בשושה הוהן עדשה הש הצ הצוראם תשב אש השמום במשוח ומשו אל הימשה שיושמום שבים עדים עווישו בישט הצישרע עשירו בישה ביביחים בוב על אלא הצואה שושל ביושלם הנשבש הצואה שביא בב שלא וכא השהבשא "הוצגו בלאבהשה, בב מונא וכלא מנבנג ללבמה, כן אוכב. ומשא כן בבוא הוֹבה שהבנה הפוֹבה לוֹפנה נהבנן אנאה בהונב שה רישוף יקש בטקיוחיו עם בטקיע שע עושש עלים الماء معا سانعد باعد " معامل معادم معاد بدء، مهزعم بحدثه وهلم لم بحدثه $\P A$

²⁰ ہے۔ 20 ہے۔

19 "Now woe to them with child, and to them that are giving suck S 20 in those days! \$But be praying \$that your flight may not be in the \$A37 winter nor on the sabbath. For there will be then great distress, $\P_{A^{2}/2}^{2}$ the like of which hath not been from the first habitation of the world 22 until to-day, neither shall be. And if it had not [been that] those days were short no [flesh] would live, but because of the chosen ones those days will be shortened. Then if any one shall say to you 'Lo, 24 here is the Messiah'—'Lo, there he is'—do not believe. For there will arise lying Messiahs and lying prophets and they will give great signs and wonders, so that if possible even the chosen ones they will 25, 26 lead astray. Lo, I beforehand have said to you, that if they shall say to you 'Lo, he is in the desert' do not go forth, or 'Lo, he is in the 27 inner chamber' do not believe; §for as the lightning lighteneth from \$ASD 25 the east and is seen unto the west, so will be the coming of the Son of Man. Where the body is, there will be gathered the vultures. ¶ASD "Now immediately after the distress of those days the sun will be darkened and the light of the moon will not shine, and the stars will 30 fall from heaven and the powers of heaven will tremble, and then will be seen the signal of the Son of Man in heaven, and ye will see the Son of Man coming on the clouds of heaven with great 31 power and glory. And he will send his angels with a great trnmpet and will gather his chosen from the four winds from across the heaven unto the other side. Now from the fig-tree learn a parable, that what time its branches have become tender and its leaves are 33 put forth ye know that the summer is near; so ye also, what time ye have seen all these things, ye know that it hath drawn nigh to the 34 door. Amen, I say to you that this generation will not pass away 35 until all these things be. \$\\$Heaven and earth will pass away, and my \$\\$A_266 words will not pass away. $\P A$

²⁰ But be praying] Pray A 37 nor] and $A^{2}/_{2}$ 22. For E^{215} , see on Mk xiii 20 27 for] om. ASD lighteneth] pr. that ASD (so also $E^{211 \text{ vid}}$)

אמנים זין אמשו יירא בושהו "אין המשא באל כנוכה הבן מהם להפנא אבלים מחם השלים המבינים המבבינים معدد المعدد الم freezy exert letwo acts pany expression האנצא "מיהין להן נמחם בלחדא עד נלדבד חעד נצלבם "השלבש השום הושל הניש מנה השלבים המשל בשלבם במבים הלהר הלשב הזוהם במלוה ובזי הלו בינים ממחם مراع ديم مرم عد مركز سيحي [مهرمه مريم المراه مريم المراه المراع المراه المراع المراه المراع תלם תמה בשלאש תשון תמה תלת תלולש תציתם Ladram Ladra - see was the mar shour each תצותה הפשב האתו במשות ביושם תלו האבצה בשולה [תמוש בי] אייש [תושה [תריב סומית בי מושם [תמודה מושם] تمسحه حنه علا عتمله، وبلال لمم وزهم حرصه. "المحمه العديم مه من المرابع المحمد ا מבוא. "אובן אובונא לבם בישלומה, בל בחל מא האת למו. "א הל נאמי שבה כניצא כלבמ המין, תאבם שבת המשום שאמשש להוצום " תאתשו זוומש ישה אלו השמש מש האבצו שנש האהני הנסי שבי محعدمه ولم بود المدولونوس منعنط معدمه حمر بعد ילי אנד שומשם אנשם אמשון שואם הפאם

المدين ملك مديد المان المدين المان المدين المان المدين المان الما

³⁹ אביב [הבים האנד] S (sic): the right-hand stroke of ה is visible in the photograph

43 אביב [מסר אים מסר אים [This occupies one line of S, and nothing is lost at the end. Son has * בים ביב * *

"Now of the day and of that hour no one knoweth, not even the S
angels of heaven, but the Father only. For as it was in the days of
Noah, so will be the coming of the Son of Man. For just as before
the Flood they were eating and drinking and betrothing and being
betrothed until Noah entered the ark, and they knew not until the
Flood came and took them all away, so will be the coming of the Son
of Man. Then two men will be in the hill, one will be taken and one
will be left; and two women will be grinding at the mill, one to be
taken and one left.

"Be watchful, for that ye know not at which hour cometh your Lord. [And] this know, that if the master of the house were to know at which watch the thief would be coming, he would be watching and 44 would not suffer that his house should be broken through. Therefore ye also be ready, for that in an hour that we expect not will 45 come the Son of Man. [Who then] is that [slave,] faithful and [wise], which his lord hath set up over his fellow-servants, that he may 46 give them the ration of food in its time? Happy is it for that slave, whom if his lord come he shall find doing so. Amen, I say to you that he will give him authority over all that he hath. But if the 49 evil slave say in his heart 'My lord delayeth to come,' and he begin to beat his fellow-servants, and be eating and drinking with 50 the drunkards, the lord of that slave will come in a day that he doth 51 not expect and in an hour that he doth not know, and will divide him and set his portion with the respecters of persons, and there shall be the weeping and the gnashing of teeth!

"Then will the kingdom of heaven be likened to ten virgins that took their torches and went forth to meet the bridegroom and the 2, 3 bride. Now five of them were foolish and five wise; and the foolish

^{43 &#}x27;And' this know] S partly illegible 45 that 'slave,' faithful and 'wise'] S partly illegible: 'the overseer, the faithful servant, good and wise' E^{218} (cf Lk xii 42) 51 weeping] 'weeping of eyes' E^{218} 2 foolish... wise] so also E^{218} (and arm. vg)

משב בתמחן מציעה יעבייתלא זין נשב מצעא כמאוא במ لحديسهم. "حد مصنة دم سلمنه بع حقلهم مدحم. "دولهم משומתל מסמש האה הנואש המ הלם המש הגולוז ביו تصدي مع علمه تطمالهم سلم ملمع لحديسم محديد سرتم محلمه لسلم مصتخمه سحم لم حم محسم دسه وعدر لصور لحورم المحق لقدر شالم مديقهم والحم لے معموم لے ملح، ہلے البی لمل مملم ورحس ماحد لحتم. ١٥٥٠ متلم لحدادم مهم سمنه مصدب الحليدم مهم حل בובה לביש הבאסמה. האמנה לה מובא "באינושו הא مهر شدم دلمة لم ممحني حن علمد لم. شهم درم مغدماك بيعا كالمراء بدأء بدأة كالمعالم معامر المام كالم مرمعا ماء محمدا ما ممعد مامام ماء لمعمد المحديم لعن ولحدة وسرم معنى المحدوس معلم المم عسس عدم بدهد له سحد حدثه مدم بهذه مسمه האולה * * יצו באולה * י ומשב עד. האולה א י ישב עד. תבון באולם בשבא יצלט ערועם [בשו דוע במושה ששום הושב במושו [משוש אלא ההיש שמבבוא "הסוֹב. מה הנשב שמא בבוֹם הסוֹב. שמא אשונון האתי הני, עתב בבין נחבה ל, מא י י י י

²¹⁻²⁵ [One column here illegible]

^{15, 20} bis. בבליץ [רבליץ] The word is illegible in all three places: it is said to look more like היבטן (? בבליץ). There is no mention of 'Talents' in Thos³¹⁴, but of בבלים שכא היבט A 433 בבלים שכא S^{cd}

S

4	ones took their torches and took with them no oil, but the wise took												
5	oil in the vessels with their torches. Now when the bridegroom												
6	delayed they all slumbered and slept, but in the middle of the night												
	there was a cry: 'Lo, the bridegroom cometh; go forth to meet												
7	$\mbox{him}!'$ Then arose all those virgins and trimmed their torches.												
8	The foolish ones say to the wise ones: 'Give us of your oil, for lo,												
9	our torches are going out!' The wise ones say to them: ' $Nay,$ lest												
	it suffice not for us and for you ; but go unto them that sell, and buy $$												
10	for yourselves.' And while they $were$ going to buy the bridegroom												
	came, and they that were ready entered with him to the wedding-												
11	feast, and the door was shut. Now at the last came those virgins and												
I 2	say: 'Our Lord, open to us!' But he answered and said: 'Amen, I												
13	say to you I know you not.' Watch therefore, for that ye know not												
ΙĻ													
15	called his slaves and delivered to them his property, there was one to												
	whom he gave five [talents], and one with two, and one with one												
16, 17	* * * * and similarly [also] he with the two												
τ8	[talents] * * [traded] with the two * * But he												
	that received one went [and digged] in the earth and hid the silver of												
19	his master. Now after a long time came [the lord] of those slaves												
20	and took of them a reckoning. And he drew near which received five												
	[talents] and offered five others and said: 'My lord, five [talents] thou												
21-25	gavest me, lo, * * * * * * * *												
	* * * * * * * * * * * * *												
26	lo, accept thine own.' His lord answered and said to him: 'Evil												
	slave [and lazy], thou knewest me that I reap [where I have not												
27	sown] and gather [where I have not] scattered. But * * *												
-1													

^{15, 20} bis. 'talents'] The word is illegible in all three places: it is said to look like a word which may mean 'Darics.' There is no mention of 'Talents' in Thos³¹⁴, but cf 'He that made his Pound and his Talent five portions...' A 433

	S *	r	*	*	+	*	*	*	*	*	*	7.دح	*	*	*	7~
													gible]			
	4		*	*	*	*	*	*		*	*	*	*	*	*	*
	(ر ح	u.F.	_	~ x	o ceż.	<u>ئ</u>	77.Z		_00	, حلم	, cn a	פנוכו		و حنع	ებ ₃₅
	[~=	[حة	عنعز	77 O 33	K.3.7	2	، مح	K .=	کة	. ¥. 40	ז.נכב	حمي	.i 🤅	کبید	7.11
													حه بمر		1	
A3801 §A7.	f. ,	μοσ	מ	*	*	*	abi.	. <u>,=</u>	ر. در:	, 0	ىدەم	i.s	υ બ ૄ	W17	>1 •	ז.נכץ
·AI.	4 *		*	*	*	*	*	*		*	*	*	* 35	*	*	*
	,		74.z	ع7حر	ر د د	• 0æ	~_	<u>т</u> ,	36	سد	ملع	7-20	و مو	a 6	حسه	して
$\P A_7$	4 '		* (27	*	*	* 37	, ha	7	*	*	۹.	*	*	*	*
													, איבא			
										_						

31. Cf A 289 (waith A^a) which $\Delta \Sigma$ which Kills Khina Khina and or sich some recet theops over thems. 32 ff. The text of S is here so imperfect that I give the quotations Mt xix 28 and allusions in A below in full.

A74744 € 12 32, 33) دم بحيده وحم محله،

איל לינבל ארבי אילי אילי 34°

35° وحصله مسحمور لر لحمد مع مه مه مه مه معصله در.

436 ozaberant owerhou.

"35" ower was a carporer

A 380, 381

744 × 12 12 (32, 33) دم بحيده ودم هجله...

34 محدد ليد لدحم محمده.

copy way Kapri Kyanta حم دنعمه.

35° حيل وحصه ومعدم كر لحمد هم های هموره و محصوره

36€ محذيلل صومة محالحعه مسر

محصيم مومه محتمونين.

436 ozabetan owzibou.

and soit sout or or Line.

37-39 מינים מום ורישא בני האבים לח.

حصرت مستملك محدد لم صوبك.

S

	*	*	*	*	*	*	*	*	*	*	*	*	*	
32	and	there	will	be ga	there	d bef	fore h	im all	the	people	es, and	l he	will	
	sepa	rate t	them	one i	from	anoth	er as	the	sheph	erd tl	hat se	parat	eth	
33	the	sheep	from	the	goats,	and	he w	rill ma	ke [t	he sh	eep] s	stand	on	
34	his	right	and	the g	oats o	on hi	s left.	Th	en w	ill the	Kin;	g say	\mathbf{to}	
				~					-			_		§A380 f.
35	king	gdom	that]	was	[for	you	prepa	red]	*	*	*	*	*	§A74
	*	*	*	*	*	*	*	*	*	*	*	*	*	

36 I was a stranger and ye gathered me, I was a naked man and ye clothed me, [I was an infirm man and ve visited me, I was in prison A74 37 and ye came] unto me.' [Then will the righteous say] to him: 'Oh, our Lord! when saw we thee [that] thou [wast hungry and gave thee

31. Cf A 289: 'He is the Judge of the dead and of the living, that sitteth on the Throne and judgeth the Tribes, and he it is that giveth inheritance in the kingdom and sendeth to torment': ef also Mt xix 28 32 ff. The text of S is here so imperfect that I give the quotations and allusions in A below in full.

A380,381

(32, 33) When he separated and made them stand on his right and on his left

28-31 *

34 For he said to them on his right: 'Come, ye blessed of my Father, inherit ('and inherit' Aa)

> the kingdom that hath been prepared for you from the beginning;

35a because I was an hungred and ye gave

me to eat.

and I was thirsty and ye gave me to drink, 36ª and I was naked and ye clothed me,

35b and I was a stranger and ye gathered me,

36b and I was infirm and ye visited me,

and I was in prison and ye came unto me.' 37-39 Then those righteous...answered and

say to him:

'When saw we thee, our Lord, in this need, and did to thee thus?'

A74

(32, 33) When he separated and made them stand on his right and on his left,

34° thus he said to them on his right

35ª 'I was an hungred and ye gave me to eat.

and I was thirsty and ye gave me drink,

36b and I was infirm and ye visited me,

35b and I was a stranger and ye gathered

me.'

A 381 (cont.)

A 389

40 مدم محدة لمهم دردر درده م سد دم مالم منر دودم (A¹ احدث) لم مه دلم رده م

40 فنه ولمالم حدولهم

- 41 محمله عبد المحمد المحمد المهمية المهمية المهمية المهمية المهمة المهم
 - (42, 43) حيلا وصلع ليم حدة الم مرا
- 45 איכל למם . מים ולא בבהלם ב למלץ שנים א. אפלא ל, הל בבהלם ב.
 - (46) مادتمک دعمعه لحمیک حصیتک کاله لینک دلحلم. محقاله کاله لیه کی مسیمکی

 $_{38}$ to eat, or] wast thirsty and gave thee to drink? And when did we $_{\mathcal{S}}$ see thee that thou wast a stranger and gathered thee, or wast a naked A381 39 man and clothed thee? Or when did we see thee infirm or in prison 40 and came unto thee?' And he answered and said to them: 'Amen, I say to you [What] ye have done to one of these my brothers, my of A389 41 little ones, to me it is ye have done it.' Then will be say to those on his left: 'Go away from me, ye cursed, to the fire eternal which is 42 prepared for the Accuser and for his angels. For I was hungry and ye did not give me to eat, I was thirsty and ye gave me not to 43 drink, and I was a naked man and ye did not [clothe me], I was an 44 infirm man and I was in prison and ye did not [visit] me.' Then will they also answer and will say: 'Our Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or infirm, or in 45 prison, and did not serve thee?' Then will he answer and will say to them: 'Amen, I say to you That which to one of these little ones 46 ye did not, to me also ye did it not.' And these will go to torment eternal, and the righteous to life eternal."

 $\P A_381$

A 381 (cont.)

A389

40 Then he said to them

40 'What to these ye did to me, even me, ye did it'

'That which ye did to one of these my brothers, even the smallest ones

('the little ones' Aa)

to me it is, even me, ye did it'

41 And he turned round unto those on his left and said to them:

'Go away from me, ye cursed, (om. 'from me' Aa)

to the fire which is prepared for the Evil One and his angels,

(42, 43) because these things ye did not to me.'

44 Then those also on his left answered and said to him

'When, our Lord, saw we thee in one of these things and did not serve thee?'

45 He saith to them:

'What ye did not to these needy ones neither to me, even me, ye did.'

- (46) And the righteous that served the Messiah in the needy ones went to life eternal, and the wicked went to fire and darkness.
- 41. Cf also: 'Depart from me, ye cursed of my Father, into the everlasting fire, which is kept for Satan and his angels' E^{75} and 'Depart... fire, because I know you not' $E^{{\scriptscriptstyle 216}}$

مصم حد علم خلص، [سلم محنة] للفلحيده، فيدحم ع مدلمه و و المن المنا المنا الما الما الما الما مداده [תאנבא] בשללת [נונוספ] "מיניא אלכונה וכי [במנא משפנא] אבידם ממש הבבשלאמי לנומט הוב מאניז [אאר בובסם ברובום سام [ب، ممس] بعدة صاملهمام عميل [سامبسدا] عمد حمد عده عده الماء [الاعداء الماء الماء الماء الماء الماء عدد عدد] תיח עקקיע קיני גיד שירא שנישם עידר קינים עידר שינים בינים עידים בינים אינים אינים אינים אינים אינים אינים אינים המשוד הובידיו הבשובה הכבשה הנבידים המשובים התחשים, האשפבאמם של ושם השבב בה שמבים "עום הין אלביהםם, حميا منطبعد [لحققا الحمد بير دي محدد المحدد المحدد متعد مال مربعة معد مهمامرا مها بامراء لحديه and ashal poller in Kisas combit ", hal שושיותה בה תהמים תות במשמל בשולשם הל [בה תות מצא הוא בל פלי, איף ולמפבינ בבוא מוא בל בלי אהיי لعم وبمنع والمهورة مودية عدم حدام علم الملالا הצע בבבו [תמשא] שנא לציבונים סיס

"سبت مال سب هر مانحها بدهمانه شهره هدنده مال سبه مدنده المهر المراهم
⁴ مسمالهم S^{ed} مسمالهم S^{ed} احلی S^{ed} it ought to have S^{ed} S^{ed} : photograph illegible

¹³ كالصطلا S: it should have been كالصطلا, as in syr. vg

xxvi 1 And it came to pass when he finished [these] his words S ² [he said] to his disciples: "Ye know that [after] two days [it is] the Passover, and the Son [of Man] is delivered up [to be 3 crucified]." Then were gathered together the chief [priests and the scribes] and the elders [of the people] to the court of the chief + priest, and they were thinking that with guile [they should take hold of] Jesus and kill him, [but they were] saying "And not [on the 6 Feast, that] there be [not an uproar] among the people." And when 7 Jesus was in Beth Ania in the house of Simon the leper there drew near a certain woman; and she had a vase of oil of perfume, the price of which is dear, and she poured it on the head of Jesus as he sat at s meat. Now his disciples saw, and said: "Wherefore is this waste? 9 For this could have been sold for much and given [to the poor]." 10 Now Jesus knew and said to them: "Why weary theyt the woman? 11 A deed fair and good hath she done unto me. For there are the poor-at all times [they are] by you; [but I,] not at all times am 12 I by you. Now this—that she hath cast this oil on my body—as if 13 for my burial she hath done it. Amen, I say to you Wheresoever this my gospel shall be preached in all the world it will be spoken, even that which this [woman] hath done, for her memory."

Then went one of the Twelve, called Judas Scariot, unto the chief priests, and said to them: "What are ye willing to give, and I will deliver him up to you?" And they settled for him thirty pieces of silver; and from then he was seeking for himself an opportunity that he should deliver him up. Now on the first day of the Unleavened Bread the disciples of Jesus came near, and they say to him: "Where wilt thou that we make ready for thee that thou mayest eat the Passover?" He saith to them: "Go to the city unto such an one, and say to him: "Our Rabbi saith, 'My time is near;

⁵ And not] S (sic) 10 weary †they†] S; the pronoun which would have turned the text into 'weary ye' is omitted, probably by accident

(=1 Cor xi 25, 20)

لمهر حدود ورسم حمر الملخدور المحددة الملحندوسورى مخت دومه بعام محسده محسد ماد عوام باعد مديم الاعتار ا wern man lad dizaidm "acr mua Lang. wei لمن عدم عدونه لده و دست مدده و معلمه مدونه لاعد معاده المحمدة عد مدد مداهم والحدم ما מה מבי, "אכי לשחם מה המשל אינה בבי בלבוא مه بعلحد. محمد عامر معدم المحدد علمه م הין למה עבוד הכאינה משאלת אנאי פפע מהא למי רשבן במוח זבה לישה אנה אתבו לשה הבד מום לבשבן $^{\S}A221$, no. \mathcal{L} \mathcal{L} האכין שבה אבהלה שנה פלין "הנשב בשא האהד, בלהש, ame. Land and april are inda _ and .ama "אמילה לבה בא האלא מן מא מן מאל " Khau _ asas , masher, Kaal Kass Khal, בדלבסלם ואכן "חבר שבעם. אולם ללסוא וושל המנים Kell Kins is alsold all sax and isok دلمند هه کنه دیمجسی لزینی مدلحدور یمجنی دیده. ف حليال معا حمده معود حمه » سے ماعمد مصلع کے دیسے محمد کی ا

سمح لحلم لم حمادعلم حم المحت الم معمد محمر

19 at thy house I do the Passover with my disciples." And his S disciples did as Jesus commanded them and made ready the Pass-20 over. And when it was evening he was sitting at meat by his ²¹ Twelve; and while they were eating he said to them: "Amen, I 22 say to you One of you will betray me." And it grieved them exceedingly, and they began to say each one of them: "Can it 23 be I, my Lord?" He saith to them: "He which putteth forth 24 his hand with me in the bowl, he will betray me. And the Son of Man goeth as is written of him, but woe to that man by whose hand I am betrayed; it were profitable for him if he had not been 25 born!" And Judas the betrayer answered and said: "Can it be I, ²⁶ Rabbi?" He saith to him: "Thou hast said it." And while they were eating §Jesus took bread and blessed God over it, and brake §A221 and gave to his disciples, and said: "Take, eat; this is my body." 27 And he took a cup and gave thanks over it, and gave to them and 28 said: "Take, drink of it all of you; this is my blood, the new 29 covenant, that is shed for many to forgiveness of sins. For I say IA to you that I shall not drink from now of the fruit of the vine, until the day that I shall drink it with you new in the kingdom of my 30 Father." And when they had glorified God they went to the Mount 31 of Olives. Then said Jesus to them: "All of you will be offended in me in this night, for it is written 'I will smite the shepherd 32 and the lambs of his flock will be scattered.' And what time I have arisen, I go before you to Galilee." Simon Kepha answered and said: "If all of them shall be 33

34 offended in thee, I for ever will not be offended in thee." Jesus

²⁶ Jesus took] pr. After Judas went forth from them A (ef Joh xiii 30) Jesus] he A over it and brake] om. A said] + to them A Take... body] This is my body; take, eat of it all of you A 27.] A has 'And also over the wine thus he blessed God and said to them' 28 the new covenant] SA^a ; pr. 'of' A^{ed} that for many is shed A of sins] + so, quoth he, be ye doing for my memory whenever ye be gathered together A (=1 Cor xi 25, 20) 29. For E^{222} , see Lk xxii 18

عرباء ماله ماعنه من منا منه ما مناهم לבפסו בי "אהו לח שהבם באפא א נוחה לי لححم حجر له محوهة دب مهد طسه مالخدم سديم תבלשה הואת במבה במששב האר ההים מושה حارم الم يع معنه ماحه والمالية المام عدم المالية الما "مددة لعحدم ملمة مم حدر احدر معة مم لحمد احدة ملحبه. "هديم محدة لهم مه منه هر له ليمير בוצא לבטף שני שניא האלבינים בבי "מזר בנושם" A_{459} , A_{59} rom into the the property of the A_{459} , A_{59} rom into the A_{459} rom A_{459} r האם מצבע הובבי הנו בשא מוא כים לא אבע הגו הל אי سعدده , سمعالم لمما مهده بهار مل مراد مه תצב האש הלפה הנוש מבשא ושהם הבשה יום במוא المعدية عليه الماء ماح أم منته الماء مناعم الماء الما וושום בלולה בסלי מיזב אולם אלא מבר השוו יהווים ובנון או المراسم مربع المعرب مر مر مربع المربعة المربعة المربعة سعدده عمل دلمده عديد دهمي همدمدد حر داد "معجم عدم معدل لحريك ملكة دحيم مهمد صحمة محنة. "سيدم مل المل المالية المالية المالية المحدة المحدة المحدة المحدة المحددة المحدد wer compression of the area octor with warply مه سا مله معه الدا معمه مدلقة مسعدد ومعلم له ٠٠٠

^{34 ≺}בה א (sic): see Mt i 18 36 בה א (sic): ef Lk xx 29 א (ברל בא S) א מבנע (בר א בבילע (בר א א בבילע (בר א א בבילע (בר א בבי

saith to him: "Amen, I say to thee In this night, before ever the S 35 cock crow, three times thou wilt deny me." Simon Kepha saith to him: "If it shall be for me to die with thee, I will not deny thee." 36 And the disciples all of them also so said. Then came Jesus with them to the place called Gysmani. He saith to his disciples: "Sit 37 here, while I go and pray." And he took Simon and the two sons of 38 Zebedee, and he had begun to be gloomy and to be anxious. Then saith he to them: "Lo, it doth grieve my soul even unto death; re-39 main here and watch with me." And he removed from them a little, and fell on his face and was praying, and he was saying: "\$My Father, \$A459 that if it can be that this cup should pass from me —nevertheless not ¶A 40 my will, mine, be done, but thine!" And he came unto his disciples and found them sleeping, and he said to Simon: "So not even one hour have ye been able to watch with me? Watch and \$pray that ye \$A487 enter not into temptation; The spirit is willing, but the body is A 42 infirm." Again for the second time he went to pray, and saith: "My Father, if this cup cannot pass but if I drink it, thy will be 43 done!" And he came again and found them sleeping, because their 44 eyes with sleep were heavy; and he left them and went to pray for 45 the third time, and again thus he said. Then came he unto his disciples, and said to them: "Sleep then and take your ease; for lo, the hour is nigh, and the Son of Man is betrayed into the hands 46 of the sinners. Arise, let us go hence; he that betrayeth me hath arrived." While yet he was speaking, lo, Judas, one of the Twelve, came,

while yet he was speaking, 10, Judas, one of the Twetve, came, and with him a great multitude with swords and staves from the chief priests and the elders of the people. Now Judas the betrayer gave them a sign and said "That one which I kiss, him take hold

³⁹ that if...from me] if it can be, let this cup pass me A: see Lk xxii 42 41 willing] 'willing and ready' E^{231} 47 lo] lit. 'and lo': see Notes, vol. ii

منعصه ممحنة له علم أحد قعمد برم محنة له علا هما ع האלים מביל שיבים סיבם טאוכרים בושהי אינים שימים לשבם שהו לצמר במביז, המוזשל לש זו רשם במבין هدی محسیس, لللیه دزد. دشد معمله محسس را "Thos in amla "moda on Karo yame are ml isne" ق Thos مل عنه محقق ن معمد معمد معمد ملمدة بلاد معدس مدم بمحدم مع محد مدلك له ملغ مع المؤهدمة ا Thos مراعه، مراحه و ما سمام مراحه المعدلية المعدلية المراعة שבו עור הצושל במצי ואר השבצ ישם המשאל הלם may rouge the comes verelist promise of the دهدام ماه محله مدله مامه حلم مستماه درامه وم حلمت وهم، وربه حلم حملت ومديم وربي و مربي שיני אבחשה, אלביניםה, בלמים מבוחם. יים איניםה, שנם rise person ide cons ic cons dal recessora תבשמי וא שולם המש לות ויו במצאצ האבו הצוצםם eren Lithen ric early oak by oide man ar [4, male] and we ker also whis cert and cyling certs مملاه مسعد الماه، بسيمامين، مهلا المعدسة عمد Kå . . z . . sal auser Kla Kesaz , som Kreto תשם בישולם הושמצה השמש שישול ביש משת הלשושהם non ralala much manifam, man alala acu תשלשם שות שמי הן שן ישעם עושה שו שםם ",שמחשע

of." And he drew near unto Jesus and kissed him and said to him: S

"Hail, Rabbi!" But Jesus said to him: "For what †hast thou†

come, my comrade?" Then they drew near and laid hands upon

him, and took hold of Jesus. And lo, one of the disciples of Jesus

put forth his hand and drew a sword, and smote the chief priest's

lad and took off his ear. Then Jesus said to him: "Put back the Thos

sword into its place, for all they that take up the sword by the sword

will perish. Or dost thou suppose that I cannot beseech my Father, Thos

and he would give me more than twelve legions of angels? But how Thos

would the Scriptures be fulfilled, that so it ought to be?" In that

hour said Jesus to the multitudes: "As against a robber have ye

come forth against me with swords and with staves to take hold

of me! Daily in the Temple I was sitting and teaching, and ye did

Then his disciples all of them left him and fled. And those others took hold of him and carried him along unto Caiapha the chief priest, where were gathered the Scribes and the elders of the people.

8 Now Simon was going after him from afar even unto the court of the chief priest, and he entered into the midst and was sitting with the attendants that he might see the last. And all the synagogue were seeking [against him, even] Jesus, witnesses, so that they might put him to death, and found them not. And there came many witnesses of falsehood, and they did not find how to * *. At the last came two others, witnesses of falsehood, and they say: "This man said 'I am able to pull down this Temple, and in three days to build it.'" And the chief priest arose and said to him: "Givest thou no answer?

56 not take hold of me. Now all these things that have come to pass

are that the Scriptures of the Prophets might be fulfilled."

^{50 †}hast thou†] thou hast S^{ed} , but cf 'Now wherefore art thou come, friend?' E^{235} and 'Is it for this thou hast come, my friend?' Diat^{ar} xlviii 26 52 Jesus... its place] 'For our Lord said to Simon the apostle: Put back thy sword behind' $Thos^{256}$: cf 'Put up again thy sword into its place' $E^{186,232,236}$ 53.] 'If I will to ask an army (lit. 'power') of my Father, he would give me more than twelve legions of angels' $Thos^{256}$: cf He said to Simon his disciple 'Dost thou suppose that if I beseech my Father for an army of angels of heaven he would not give it to me?' A 385 60.] See Notes, vol. ii

امدة بهما مامه مامه مامه معنامه، محمد عمد معنامه، محمده، محمده، محمده، محمده، محمده، محمده، محمده، في المالهم مرحمه، في

- What are these bearing witness against thee?" Now Jesus was silent. S
 The chief priest answered and said to him: "I adjure thee by the
 Living God, that thou say to us if thou art the Messiah, the
- 64 Son of God!" He saith to him: "Thou hast said it. I say to you From now ye will see the Son of Man sitting on the right hand of
- 65 Power and coming on the clouds of heaven." Then the chief priest rent his things and said: "He hath blasphemed; why yet is there required for us witnesses? Lo, ye have heard from his mouth the
- 66 blasphemy. What * will ye?" They answered [all of them] and said
- 67 "He is guilty of death." Then [they drew near] to [him] and spat in his face and were buffeting him [and mocking at him], but others
- 68 were slapping his cheeks and saying: "Prophesy to us, Messiah, who is it hath smitten thee?"
- Now Simon was sitting outside in the court, and a certain maid drew near and saith to him: "And thou also wast with Jesus the
- 70 Galilean." But he denied in the sight of all and said: "I know not
- 71 what thou sayest, neither am I acquainted." And when he went forth to the door of the court another saw him, and she saith to them:
- 72 "This one was with Jesus the Nazarene." And again he denied and
- 73 sware "I know him not, this man." And after a little those standing by drew near, and they said to Simon: "Truly thou art of
- 74 them, for thy speech also is like." Then he began to asseverate and to swear "I know him not, this man"; and in the same hour the
- cock crew. And Simon remembered the word of Jesus, that he had said to him "Before ever the cock crow, three times thou wilt deny me"; and when he went forth outside he wept bitterly.

xxvii r And when day dawned all the chief priests and the elders of the people took counsel against Jesus that they should put him to death; 2 and they bound him and carried him along and delivered him up to Pilate the governor.

^{64.} Cf 'Hereafter shall ye see the Son of Man coming with bright clouds with the angels of heaven' E^{237} 66 what *] Perhaps the reading of S corresponded to 'But what' 67 'drew near to him'] 'received him' S^{ed} , but cf 'Then some of them drew near and spat in his face' Diatar xlix 40 74.] Cf 'And he asseverated and sware I know him not' A 143

מש שות של בדת שלתבם הומשלם שוה שם בים בים בים בים שול שם حلم المسقدين بمحة الله عدم بمنه بمحفظ المحدد بمدارم מה סבים הבי בשנא הפניצא מה מבוק פלעק לא مصد ما المام المام المام المام المام عمد مام مام المام عمد אנא בובא שמהון השמהון בליאי. יימה הין פאלב לא תבת זה תיומע עיצר עינד עינו עינו אומצלש עני צבא דמות שבין שחם. יום אלחשול מחל לשח בבלא עד נדובא רושה אם המה האור .השל בם במני המה משבו حيل صقله المحدد الله مميل الله ماكم المحدد عليم دامه مرمد بعدد المه والمهم الحر بردم مداء السعت مخاصة بعميا مم محام بعد يحميا يرمعا مخدمة am real com the realt water an experience of the com the second of the companies of the com ماد عل صعر علمه اله مماهم ممحنه اله لم olmo 18.00. aft fix as overy enter etyphon . "דבג במול בו השבשה לבנשה בה הוא הנצוח ביד הבא הבידים ביד הבידים בידים ב Then when Judas the betrayer saw that he was condemned he S changed his mind and returned those thirty pieces of silver to the chief priests and to the elders, and said: "I have sinned that I betrayed the blood of the righteous!" They say to him: "What is it to us? Thou wilt know." But he threw the silver into the Temple and departed and he went and hanged himself and was strangled. Now the chief priests took up the silver, and say: "It is not lawful to put it into the offertory, because it is the price of blood." And they took counsel and bought of it the Potter's Field, the field of the tombs of the strangers. Therefore that hath been called Field of Blood unto this day. Then was fulfilled that which was said by the prophet, who had said "I took the thirty pieces of silver, the price of the dear one that I held more dear than the sons of Israel, and I gave them for the Potter's Field, as the Lord commanded me."

Now Jesus stood before the governor, and he asked him and said to him: "Art thou the king of the Jews?" Jesus saith to him: 12 "Thou hast said it." And while the chief priests and the Pharisees 13 were accusing him he was giving not any answer to them. Then said Pilate to him: "Hearest thou not how many witnesses are 14 bearing witness against thee?" But he gave no answer to him, and 15 exceedingly was the governor wondering. Now at every Feast the governor was wont that he should be releasing to the people one 16 prisoner, whichever they were wishing for; and there had been imprisoned by them one well-known man whose name was Jesus Bar Abba; he was lying in prison because of evil deeds that he 17 had done, and he had committed murder. And while all the Jews were gathered together Pilate saith to them: "Whom will ye that I release to you—Jesus Bar Abba, or Jesus called the Messiah?" 18 For he knew that it was because of envy they delivered him up to 19 him. And while he was sitting at the tribunal, his wife sendeth word to him and saith to him: "Have thou naught to do with that righteous one! For much have I suffered this day in my dream because of him."

Now the chief priests and the elders persuaded the people that

20

⁴ blood of the righteous] 'righteous blood' E^{239} 5 hanged himself and was strangled] cf 'hanged himself and died' E^{240} 9 more dear than] cf Nöld. § 249 E 16, 17 Jesus Bar Abba] See Notes, vol. ii

בנסבה לעדם בי "בנא מעדמנא מאדי למם לדן קבון צ במשל ישת השת יששת במשל היצה במשל בולהם המנא אבבו לידע בערים בעודע אמנים ملمه عدية لما المام مديم لنه دوية عديد الم صديم ملمنة عدي عدم ممحدة م والموك الأحد سالم المدم مالمه الادم الم مدام الم المام الما حصر ماع بدا ماد مديم مادهم الديم مراهم مرسم תובם " הבה במלול הום השו גשה הבול בשלם سعم معدة والمن المال المال المال المال المال المال المال المالم المال ال zix lmo_ lei nen our ceilla luzaz onzlem למחם בעומשל ביש ביש אמלגלים איש בשוחו במשל ليعمد لونهمني مديعه علمهر دييم فمالحعمهر بشماء. המציום משמח משמח הלוש מלולם מלולם הומלומים משונים ביותם המשונה בנוא ביולות הבוצה על בהובימה בוצאה محدوسي همه ده. معجني علم له حلم دهمهد. «مةمه حكة معدن معدن مامير شمه لم عل أبير «مةم مهمة المعرف» che ca sarped mon work and elect as and ישהסה, סוביםהה, האולה להוספה. "הבה ובחץ הין איבעה Lein of un trem tree oratiom, ritable larem. سلمتها سا معسم ملاملا منهمة منهما مهمم» سحنه مد سلیل دهنزنه مراحمه مدار مدانه دمنه neam, els leazam, oceso elimos "order, mon orfin محم "أمكد سدم مدرس مدرس مدامم محم علا نعم نف ف خديمهن مرعلت عرمه

«صدیم محدی هنام حقد، دیقه سد هم معدی مسد هم صحلی «مصدی عصدی سهه هردی همه حلمی، محدیدم داندیسی «ممحدی صفان سطام مدیم لی للملائم»

^{24 * *} ברבא The illegible word may have been ברב

 $_{21}$ they should ask for Bar Abba and destroy Jesus. The governor Sanswered and said to them: "Whom wish ye that I should release 22 to you?" They say to him: "Bar Abba." Pilate saith to them: "And what shall I do to Jesus called the Messiah?" They say 23 all of them: "Let him be crucified." He saith to them: "Why? For what evil hath been done by him?" Then the more were they 24 crying out and saying: "Let him be crucified." Now when Pilate saw that nothing it gained him, but how much [more] the uproar indeed increased, he took water and washed his hands in the sight of all the multitude, and saith: "I am innocent of this blood; ye know 25 it." And all the people answered and they said: "The blood of this 26 one be on us and on our sons!" Then he released to them Bar Abba, and scourged with a whip Jesus, and delivered him up to them 27 that he should be crucified. Then the soldiers of the governor brought in Jesus to the Praetorium, and they gathered against him 28 a multitude, and they clothed him in garments of scarlet and of $_{29}$ purple, and plaited a crown of thorns and set it on his head, and made him hold a reed in his right hand, and they knelt on their knees before him, and were mocking at him and saying: "Hail to 30 thee, king of the Jews!" And they spat in his face and took up the 31 reed and were smiting him upon his head. And when they had mocked at him they stripped him of those garments that he was clothed with, and clothed him in his garments and led him away 32 and went to crucify him. Now while going forth they found a man, a Cyrenian whose name was Simon, and they compelled him 33 that he should take up his cross. And they came to the place 34 called Gagultha; and they gave him to drink wine mixed with 35 myrrh, and he tasted it and would not drink it. And when they 36 crucified him they divided his clothes and drew lots for them; and 37 they were sitting and keeping watch there. And while they were sitting they wrote the trespass and set it over his head: "Jesus, the King of the Jews."

Then were crucified with him two evil-doers, one on his right and one on his left. And those that were passing by were blaspheming against him and wagging their heads and saying: "Puller down of

²⁴ how much 'more'] or, 'how much 'indeed' ' 34 wine mixed with myrrh] 'And they gave him to drink vinegar and gall' E^{245} 37 Jesus, the King of the Jews] 'This is the Christ, the King of the Jews' E^{243}

الم المربع مردان مردان محدد مر الله محدد مردان محدد مرد مردان محدد مردان مردان محدد مردان
⁵⁰ مصلصات المحكمة (ASD 84, and see Notes, vol. ii

the Temple and builder of it in three days, if thou art the Son of S

God save thyself alive and come down from the cross!" And the
chief priests also, like the Scribes and the Pharisees, were mocking

that him and were reproaching him and saying "He that saveth others
alive, himself could he not save alive? If he is the King of Israel, let

him come down now from the cross and we shall believe in him. He
hath trusted in God,—let him deliver him now if he is pleased with

him; for he said 'I am the son of God.'" And those evil-doers also

that were crucified with him like the rest were reproaching him. And
from the sixth hour there was darkness on all the land unto the

ninth hour, and at the ninth hour Jesus exclaimed with a mighty
voice and said: "Eli, Eli, wherefore hast thou left me?"

And those folk that were standing there, when they heard it, say:

"This man for Elijah hath called!" And in the same hour one of
them ran and took a sponge and dipped it in vinegar and stuck it on

a reed and handed it for him to drink. But others say: "Let be;
we shall see if Elijah cometh and saveth him alive." Now Jesus
cried out with a loud voice, and his spirit went up. And in the
same hour was rent the veil of the Sanctuary from the very top, and
the earth quaked and the stones were rent and the tombs were
opened, and many bodies of the righteous which were asleep arose
and went forth from the tombs after his resurrection and came to
the Holy City and appeared to many.

Now the centurion and they that were keeping watch with him upon Jesus, when they saw the earthquake and the things that came to pass, feared exceedingly, and say: "Truly this is the Son of God!"

And there were there many women, and from afar they were seeing, which were coming after Jesus from Galilee and were serving him—Mary Magdalene, and Mary daughter of James and mother of

54

⁴⁶ Eli, Eli] Quoted twice E^{2*7} . In the first quotation the Armenian has 'God, my God'; in the second the better Ms has 'Eli, Eli,' but the other has 'El, El,' as in syr.vg

49. There is no Syriac evidence for the insertion here of words corresponding to Joh xix 34. The spear-piercing is mentioned in E^{259} after Mt xxvii 55

50 and his spirit went up] of ASD 84

مهرس دخیر احد، «مدد همه نحیه مند کونه سه کردنه هم مدنه هم مدده همه میده معده مهده هم کردنه هم مدده همه مدده همه مدده همه مدده هما مند دوران درده هما دران و با مدانه هما دران و با مدانه و

"مهده هم، هم هنیم هردی معنیم هدور همده هم، المحله دور هدور هم، المحله دوران المحله در همان دوران المحلم مورد المحلم مورد و المحلم مورد و المحلم مورد و المحلم مورد و المحلم و

«محن لسم والمم مده لوم وهلمة, الله مادهاه ومدنه مهم المرد «ماله مادهاه ومدنه مهم المرد «ماله مادهاه ومدنه مسلمته مم حمر وهلمه مرد معلمه مرد معلمه مرد معلمه مرد معلمه مرد معلمه مرد مرد المرد مسلمه مرد مرد مرد مرد مرد مرد المرد مرد المرد مرد المرد المرد مرد المرد
Joseph, and the mother of the sons of Zebedee. And when it was S evening there drew near a certain rich man from Ramtha, and his name was Joseph and he also was a disciple of Jesus,—this man drew near to Pilate and asked for the body of Jesus, and Pilate commanded that it should be given to him. And when Joseph took
the body he wrapped it in a new linen cloth and laid it in a new tomb of his, a hewn one that had been hewn for him in the rock, and he laid one great stone against the door of the tomb and went away.

And there were there Mary Magdalene and the other Mary, and
they were sitting opposite the tomb. Now the next day after the
Friday the chief priests and the Pharisees were gathered together
unto Pilate, and they say to him: "Our Lord, we have remembered
that that deceiver was saying when he was alive 'After three days
I arise'; but scommand them to take heed to the grave until three

days are past, that his disciples may not come in the night and steal him away, and say to the people that he hath risen from among the dead, and the last error be worse than the first."

Pilate saith to them: "Ye have a guard; go, take heed to the grave as ye know how." They went and took heed to his grave and they sealed that stone with the guard. Now in the evening on the sabbath that was dawning into the first day of the week came Mary Magdalene and the other Mary, that they might see the grave. And lo, there was a great earthquake, because the angel of the LORD came down from heaven, and he rolled away the stone and sat upon it; and his appearance was like to hightning and his clothing as the snow, and for fear of him trembled those that were keeping watch as the dead. The angel answered and said to the women: "Ye

[The leaf of S which contained Matt xxviii 7—Mk i 12 is missing.]

NOTE

The invocation of the Trinity at Baptism is attested by the Acts of Thomas (pp. 193, 301, 324), by the Doctrine of Addai (pp. 20, 30, 34), and by Aphraates (p. 496). The most striking formula is that in the Acts of Thomas 324, as preserved in the 6th century pulimpsest fragments at Sinai (Studia Sinaitica ix 34), viz:

حسل کمی محمد المام دعم کمی مدنک منوسک صدی دعمر کمیدنک عددیک

But there is nothing to shew that these passages are not based on Liturgical rather than direct Biblical authority, except the Doctrine of Addai 20, which says:

مودی کی کورنی و المرد و المام
women, do not ye fear; for I know that Jesus, him that was S
6 crucified, are ye seeking. He is not here; he hath risen as
7 he said to you: come, see the place that he was laid in! Go quickly, and say to his disciples that he hath risen, and lo, he goeth before you to Galilee, there * * * * * * * * *

[The leaf of S which contained Matt xxviii 7-Mk i 12 is missing.]

18. At the end of this verse, after 'All authority hath been given to me in heaven and in earth,' syr.vg adds (from Joh xx 21) 'and as my Father hath sent me I also send you.' As no Greek Ms has this addition it was probably taken over by syr.vg from the Old Syriac version. The Diatessaron had a different arrangement.

19. Cf 'Go forth and make disciples of (preach to A^a) all the peoples, and they shall believe in me' A 12 20. Cf 'With you am I until the conclusion of the world 'A 484, and 'With you am I until the world is finished 'A 120 ASD 32

NOTE

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But there is nothing to shew that these passages are not based on Liturgical rather than direct Biblical authority, except the Doctrine of Addai 20, which says: "Thus were we commanded by Him, that we should baptize and absolve them that believe in the name of the Father and the Son and the Holy Spirit."

وموس نامس الحددية. «الاستان الملائم المدالية المدالية المسامة المدالية المسامة المدالية المسامة المدالية المدا

المحفرة المحمولة ال

[EVANGEL OF MARK]

i 12, 13 the Spirit sent him forth into the wilderness; and he was there forty days being tempted by Satan, and he was with the beasts, and angels were serving him.

And after that John was delivered up Jesus came to Galilee, and he was preaching the gospel of God, saying "The time is accomplished and the kingdom of God hath arrived; repent ye, and believe in his gospel." And while he was walking by the side of the lake of Galilee, he saw Simon and Andrew his brother casting their nets into the sea, because they were fishers. And Jesus said to them: "Come after me, and I will make you fishers of men"; and in the same hour they left their nets and went after him. And when he walked on again a little he saw James the son of Zebedee and John his brother also sitting in the boat and mending their nets; and in the same hour he called them, and they left Zebedee their father with the hired men in the boat and went after him.

And he was teaching on the sabbath in the synagogue, and they were astonished at his teaching, for as one authorised he was teaching and not as their scribes. And there was in that same synagogue of theirs a man in whom there was an unclean spirit, and he was crying out and saying: "What have we to do with thee, Jesus the Nazarene? Hast thou come to destroy us? I know thee who thou art, that thou art the Holy One of God!" And Jesus rebuked him and said to him: "Shut thy mouth and go forth from him." And that unclean spirit threw him down, and when it had cried out with a mighty voice it went forth from him. And astonishment was taking

"octopy ich lea hil lydin unich ober ezla mon.

"octop mon la seta omna raem. "not harama,

heri, la hith ofth oletich raint, one der hair.

lar, mo si hard. "netil mon exalent arath

toth need mon sin "onth lode. Sich ut

neth note a mon sin "onth lode. Sich ut

neth mon ein let i slom, onti la raem

neth hid lerrandu "mo ry ina haint alom,

neth hid lerrandu "mo ry ina haint "noch

[The leaf of S which contained Mk i 44—ii 21 is missing.]

"موها دراء حمالی حراء حرامی دراء کی مدهد دراه مدهد مدهد خواه دراه مدهد خواهد دراه مدهد مدهد خواهد دراه مدهد خواهد دراه کی درام کی درا

²⁹ שמיה אהר S (sic), for שמיה אהר המ

hold of them all, and they were saying one to another: "What is this S new teaching, that he hath authority and commandeth the unclean spirits, and they obey him?" And the tale of him was going forth in all the region of Galilee, and many were going after him. And he went forth from the synagogue and they came to the house of Simon Kepha and of Andrew, and James and John were with him.

And the mother-in-law of Simon was infirm with fever, and they said to him about her. And he drew near and took hold of her and raised her up, and in the same hour the fever left her, and she arose and was serving them. Now at the setting of the sun they were bringing all them that were ill with hard infirmities, and the city was all gathered together at his door and he had healed many, and was casting out many devils and was not suffering them to speak, because they knew him.

[The leaf of S which contained Mk i 44—ii 21 is missing.]

ii 21 a new patch on a worn out thing, else the fulness of the new pulleth away the weakness of the worn out part, and the rent becometh 22 worse than the former one. And no man doth put new wine into worn out wine-skins, else the wine teareth the wine-skins, and the

⁴¹ had compassion on him] being angry $E^{143\mathrm{ff.}}$ ii 14. 'He chose James the toll-gatherer' E^{58}

حرنه لسر لاقه مس سحنه حمد ماقه محد در الله احد ماقه محد المدر المدنه المدلم المدالم المدار المدار المدار المدر المدار المدر ا

ביום אביו אום המש מששש האשביו השמים המשמים مه مالخده، عدلم «محة، الله وتعم الحديم مالحديم عديم ديدهم هدم والم عليك ومحد الما محدوم منه معدد [ممد] * * * * ممند مساعد عسه مرسعا حد برابر عامي برمس لمبله הצור is אים האשבו במשל עטש וארם מטש שאביו وه و المعاملة والمعاملة والمعاملة والمعاملة والمعاملة والمعاملة المعاملة אמם הצישו הישע השל המש להרם הלצמושל שמל לצם! במשבה האשבה של השינש בעו של ממש היגלום שדינ مناعمة و المعام רצים * * * * * * במשל שת ביז לשהל حنب لص حل حدثم لحصه بي محدة لصه بحنه وعمل with overt oper with men with the seek that בב הבוא שונחדש האליבלבה הנהבהמושה. יהוצ שב אול לש בב المالحنة، من محلك محمد المركب محتاء محمد المادة ישר אסו שלב ומה בבוא היטונית טבל אסו מבל איני דשרבין שמם בלבדה הבבה האמו שמה בבדבה لمالخيده، درمنده له صعيده حجلا جيع دلم سحره دس. במשישו ממש ביישו ההגלשם המש השהש זיל ההילש" KADIF KNOZI KOOKNO TOWIF OOW PIKI HIKO" WI נפלנן שחם בדוכחשה, הפבנן שחם האכיון אנל שם כויש : מומב זמאצו כמו במו אמו אב במו מומוי למו אל

¹⁰ במשושה] or, במשושה; only the last two letters are legible 11 אמרים מים אראן S (sic): cf Lk x 34

wine is spilt and the wine-skins perish. But they put new wine in S new wine-skins."

And it came to pass on the sabbath-day he was walking among the cornfields, and his disciples were eating the ears of corn. The Pharisees say to him: "Wherefore do thy disciples on the sabbath that which is not lawful?" He saith to them: "Have ye never read what [David] did * * * * * , how he entered the house of God and the bread that was set before God he ate, that which was not lawful to eat save for the priests, and he gave to them also that were with him?" And he was saying to them "The sabbath because of man was created, therefore the Lord of the sabbath is the Son of Man."

iii т And he entered again into the synagogue, and there was there a 2 man whose hand was withered; and they were watching him, whether 3 he would heal him on the sabbath, that they might accuse him. He saith to that man whose hand was withered: "Stand up in the midst." 4 Now he saith to them also a life * to save or * grieved at the deadness of their heart, and he said to that man: "Stretch forth thy hand"; and he stretched it forth and it was 6 restored like its fellow. And straightway the Pharisees with the Herodians went forth and took counsel that they might destroy him. 7 And Jesus went away with his disciples to the sea, and great 8 multitudes from Galilee and from Judaea and from Jerusalem and from the other side of the Jordan and from Tyre and from Sidon 9 that were hearing everything that he did, came unto him. And he had said to his disciples that they should bring near to him a boat because of the multitudes, that they should not press upon him. 10 For many was he healing, and many were pressed together [that they might touch] him. And those on whom were plagues of unclean spirits were falling before him and were crying out and saying: 12 "Thou art the Son of God!" And much was he rebuking them that they should not recognise him.

²⁷ was created was made (i.e. $\epsilon \gamma \epsilon \nu \epsilon \tau \sigma$) $E^{62,148}$

"امهلم للمنه. معنه همه لهدلل دوده مهداله لمهه. ك
المهم هنام هنامه تدهم همه هنام المهم المهم هنام المهم هنام المهم
معرب الاعال موسور المراه المر

"محلا [حجمه محمد المحمد المح

¹⁴ בים] There seems to have been an alteration of the in S
28 הכובם so I read the photograph of S

²⁹ مام المام (The full restoration is exactly one line too long, i.e. حمار المام ا

And he went up into the hill, and he had called whom he would, S
and they went unto him. And he chose from them twelve to be by
him, that he might be sending them preaching, and that they might
be authorised to heal the infirm and cast out devils. And he called
Simon, Kepha; and James the son of Zebedee and John his brother,
he called them 'Bĕnai-Ragsh'; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Halphaeus,
and Thaddaeus, and Simon the Cananaean, and Judas Scariot the betrayer.

And he had come to the house, and the multitude came again unto him, so that not even bread could they eat. And when his brothers heard they had gone forth to take hold of him, for they were saying "He hath gone out of his mind." And the scribes which [from] Jerusalem came down were saying: "Beelzebub is in him, and by the chief of the devils doth [this fellow cast out] devils."

And [Jesus] spoke [with them] in similitudes and said: "Satan cannot cast out Satan. And if a kingdom against itself be divided, that kingdom cannot stand; and if a house against itself be divided, that house cannot stand. And if Satan against himself hath been divided, he cannot stand but it is the conclusion of him. No one can enter the house of the strong man and seize his things, except first he bind the strong man and then [he will seize] his things. [Amen,] amen, I say to you All sins that they blaspheme shall be forgiven to men, [but] every one that blasphemeth [against] the Holy Spirit [shall] not [be forgiven * * *] sins for ever."

For that they were saying "An unclean spirit is in him."

¹⁷ Běnai-Ragsh] or, 'Sons of Ragshý,' the final y being unsounded. The same transliteration is retained in syr.vg. Arm. vg has 'Banereges' 29 not be forgiven * * * sins for ever] The full restoration would be 'not be forgiven for ever but is guilty of sins for ever', but this is exactly one line too long (cf Joh viii 47); 'shall be guilty of the eternal sin' E^{112} . In the word for 'sin' the difference in writing between the sing, and the plux does not only depend on the presence or absence of diacritic points (cf Joh ix 41), according to the usage of this version.

S**** airx [id] when [wanka] and [abk real 18 νωντο νωτ το μέωτ 3.20 * * * ποο ... οδω²² [منعدم] لحة محمد علم المحمدة المحمد مدر محمد عمد المعمد ال אנג צגד הצבה שנה משה משה השלה העושה השלה אחב xi, mon the the work orders man holom exit ساءم مراعب مهد الله وعدود مهم محله مر ما مر سور ما ما مرده در الما ما الما ما المام الما בשו את מבאבי [ישא במש אמש שלא ישב אלא בים הלאא home mian is to the new the main main which when it The Kno Know to To Ton grue, agricul komis * * ב מתובש לעשל מבותה משמע ממה לעלה אבאבא המשה בשנה לבשה להשה הנבל בשל במשה משו מצאבי Les dires con Kl Kikes, manus Keas more anlos LL Niza Ledy orac exix [vicx] orac colley oxper בעבו בעבוז הוזה מל שיבוז הוצבב וצובה ביצוב בעבו בעבו "הבה מחד (בלשמהממה, שלאב המחה בל מלאה "הבה מחד בשמהממה, בל מלאה Kijk am am aali aml kam jaka" aam الملامة المالمة المالم مرا عميم بعد عدم رمس مل ساس عمد عمد مص Township Town Tongo Tongo Kali Tologo سعده من سامع ما رماء بدي ما رمما غمره الا ما عداد من المادم الماد משבו לאם האלש השבו במור במום השומר זי לביו _aima10 _amala Kriir Kahal ml Jara Kifa Kak תאמשש תאוש במצאוז תאו במות במום תצמצ לביו

^{5, 6]} S(sic) 7 عدم مصاصم S(sic) 11 عدم S(sic) و S(sic) 3 S(sic) 3 S(sic) 5 S(sic) 5 S(sic) 6 S(sic) 7 معدم S(sic) 6 S(sic) 6 S(sic) 7 معدم S(sic) 6 معدم S(sic) 7 معدم S(sic) 8 معدم S(sic)

[And when] his mother [and his brothers came] standing [outside] S 31 32 they sent * * he was sitting * *: and when they say: "Lo, thy mother and thy brothers [are standing] outside and seeking 33 for thee," he saith to them: "Who is my mother, or my brothers?" 34 And he looked on them that were sitting by him, and said: "Lo, 35 my mother! and lo, my brothers! For every man that doeth the iv I will of God, he is my brother and my sister and my mother." Again he had begun teaching by the lake, and there had gathered together unto him a great multitude; and he [went up and] sat in the boat in the lake, and all the multitude was standing by the lake, 2 and he was teaching them much in similitudes. And while he was 3 teaching them [he said]: "Hear ye; lo, the sower went forth to sow. 4 And when he sowed, some fell by the way-side and the birds came 5 and ate it. And some fell on the rock and it sprang up; and because 6 there was no depth of land under their roots, 7 the snn that was upon them, and it withered. And some fell among thorns, and the thorns came up with it and choked it, and s fruit it did not give. And some fell on good land and gave fruit [and grew up] and gave thirty-fold and sixty-fold and an hundredo fold." And he was saying "He that hath ears to hear, let him hear."

And when he was [alone], his disciples asked him about those similitudes. And he was saying to them "To you is given the mystery of the kingdom of God, but to those outside everything in similitudes cometh to pass, that though seeing they may not see, and though hearing they may hearing not understand, lest they repent and their sins be forgiven them." And he saith to them: "Ye know it not, this similitude? And how will it be with all the similitudes that ye will know? The sower—the word he soweth. Now those by the way-side, those are they that hear the word, and what time they have heard Satan cometh and taketh away the word that is sown in their heart. And those on the rock, those are they that what time they hear the word with joy

عدم دهم الم المركب من المركب من المركب المر

[The leaf of S which contained Mk iv 18-41 is missing.]

ومعلودهم لمه وه

مماهم لعدنه تبعد لمناحلة مرازي معلم دمرا acuth els ca lein us ind and ca inux freeh. "אלציאט אוע עסש שדאט עןט ענטדי שים שים שים שים איז באריי ron Low inpo express explan to the winter معدد معدد مورد مراد المعادد والما المعادد المع سععا دوس عامی دوس دحه دیوهای دیوسته esses. Boes us lisses of fours inf of the معاد، من عمد بهاه با مح نعده من مام محمد، יובא. במפנה לא באליג ביו "אכי שואה הלא המאנה ביו "אכי שואה אים המארים מים אים היים מים אים היים מים אים היים מים Los Lis reas ious freds of Leis. "acess Los Los ישוע גערילסיון אלבי ביד בידן שן ישוני מציג עדעי ייסכבין מסס מנמ מעם ביד אולי בעו אום לבי כן Kasi Kies Kiaf dal pod p. dam dika" Kidik היובדו עובד שום שום טטש הדם שם עידוי עובה ביהיו למנה עוגד הוצהל במה ב "האפש למה הבד. נפם Four men freds at entity viewing we care oraph במשמיי תאום מבושלתם נישלת היא מיה משמיי מלם منامع عده محنة عدم معنده عددتناه معد عدة , maarua sar dal adka tama kon kund anga למה בארז משבת אזהא בג ניקבן חלבי המשב למה and you kirks oins am and arperes alusa

אר (sic) : cf Mt xiii 21 ע א במשה] S (sic) אר (sic) : see Appendix III

receive it, and they have in it no root, but are for a time and what S time there is distress or persecution for the word * * * *

[The leaf of S which contained Mk iv 18-41 is missing.]

41 obey him?"

Vι And he came to the other side of the sea to the land of the ² Gergesenes. And when he came up from the boat there met him a 3 certain man in whom was an unclean spirit that was dwelling in the 4 tombs, and no man was able with chains to bind him, because often the fetters and chains he used to break and go forth, and no man 5 was able to chastise him. And at all times by night and day in the tombs and in the hills he was crying out and was wounding himself 6 with stones. And when he saw Jesus from afar he ran and worshipped 7 him and cried out with a mighty voice and said: "What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God 8 that thou torture me not." For he was saying to him "Go forth, 9 thou unclean spirit, from the man." And he was asking him "What is thy name?" And he saith to him: "Legion is our name, because 10 we are many." And those devils were beseeching him that he would not send them forth out of the country. Now there was there by the 12 hills a great herd of swine that was feeding, and those devils were beseeching him "Send us into those swine and we will enter into And he permitted them; and when those unclean spirits went forth, they entered into the swine, and the herd ran and fell into the midst of the sea, about two thousand, and were choked in 14 the sea. And they that were tending them fled and said the news in the cities and in the villages also, and they went forth to see what was 15 come to pass. And they came unto Jesus, and saw him from whom he had cast out the devil [sitting] and clad and modest, and they were 16 afraid. And those that saw declared to them how it befel him [in

¹⁷ in it] S (sic) v 10 Cf 'And the devils began to be seech him, that he would not drive them out of that place...' E^{75} : see also Lk viii 31

ترماع دم الماد الله من المستحدة المادة الما

"הפנ עבי ישהע לחם עבי בוג בלה בנצ שער שלה בנצא שליאא בל בוב נדא "האלא עד כן דב בנהצלא הצדכת מהא נהאינ בד בי עונה, ופל על י ללהת, "הכצא מהא כעות. האכי לות. ביות, ופל על י ללהת, "הכצא מהא כעות. האכי לות. ביות, עביד בי בוצ לא שנק עלות אנד, הלות. "האול עדי האלא מהל בנצא שליאא. העביין מהם לות "האול מהלא עדא אנל מהל הידא מהלא מינאא האפחל על כבות האנל מינא מהול כן מתהל האנל מינאא האפחל על כבות האנל מה הכבות האנל מה הכבות בי א איני
[The leaf of S which contained Mk v 26—vi 5 is missing.]

"هجم سة جم ستلك، كلك على دوسه ملك هكم كيوس، مكمكهميم "محله و همك دهمانك محلو: "معنى همك للهادها محلوني همك للهادها الملح معنى محلوني المائل عمل المائل المائل على المائل
whom was the devil] and also about the swine. And they had begun \$\mathcal{S}\$
beseeching him that he would go away from their border. [And when] his disciples [went up] into the boat the man with the devil
was beseeching him that he might be with him, and he suffered him not, but said to him: "Go to thy house unto thy kinsfolk, and shew them that which the Lord hath done for thee and how he hath had compassion upon thee." And he went and began to preach in the Ten Cities what Jesus did for him, and all were astonished.

And when Jesus crossed over to that other side a great multitude
gathered together unto him by the side of the sea. And there came
one of the chiefs of the synagogue whose name was Ioârâsh, and
when he saw him he fell at his feet and was beseeching him, and
saith to him: "My daughter is very ill; come lay on her thy hand,
and she will live." And he went with him; and there was coming
after him a great multitude, and they were pressing upon him. And
a certain woman there was, whose blood was issuing twelve years, and
much she suffered from many physicians, and spent everything that
she had and [was no]thing * * * * * * * * * * * *

[The leaf of S which contained Mk v 26-vi 5 is missing.]

vi 5 there one of the mighty works, but on a few infirm *foll* he layeth his 6 hands and they were healed. And he was wondering at the lack of their faith.

And he was going about in the villages and teaching. And he had called his twelve disciples, and sent them two by two, and had given them authority over the unclean spirits. And he had commanded them that they should take nothing for the way but a stick only,—9 "no wallet and no bread and no copper in your purses, and sandals be ye shod with,"—and that they should not be clothed with two coats. "Whatsoever house ye enter into, there be until ye go forth from thence; and every one that shall not receive you nor hear you—what time ye go forth from thence, shake off the dust of your feet for a testimony of them."

¹⁸ the man with the devil] lit. 'he of his devil' (sic): cf Nöld. § 224* vi 5 mighty works] lit. 'powers' (as in the Greek) 8 but a stick only] cf the Syriac text of Mt x 10, Lk ix 3, and of Mk xiv 43; also 'Possess....a stick....no staff' $E^{\circ 1}$ and Diatar xii 49: see Introd. vol. ii

مرسايع وه المحمد المركم المحمد المعمد المعتجد ماءده حلعه بماهد مهم لم ين حديم لمد האתי שים בשבורא מע כן כול בולא בלבל שוא الما بالما المائية مائيد المائية المائ אבין זנבוא מה איף עד כן נבוא ייבר מה הים מוֹהרס محة سب بمسل سه بدهمم أعم مح "سه كية سأهده שמול השונה שלבם היושה שום שומה ושמעל שיושה יוצ בולבסם אעמש, הנשבש מחא. "אכין מחא לש ביני مسل لصاءده داع عليل له لحصد منطق مسم. "صدي Kla meliane dom Kuna mel dom Kami Kisaim בצבעה מחחם "מח בין מוחדש העל מחד ובנמ בן יחען. הנגעם משל הנו בינים ישבישט יעם און המשל בינים המשלים אל הנו בינים המשלים המשלי של ענש האד שיעאישהט ענש אדי שוא ענש האדי תאבשר אמש אבר משוטונים בבו משוטו השוטונים בבו משוט אובים השוטונים ביולים Lisierson, olehizeson, oliva ryhla. "acht eiton rmiores oiare osais la loiora alla racia esca محدة له حلم للله معلم عدد معلل لدء «عدده لوليم وتحلمه ومحمد اله وتحميده "والومه مر الملم תשתו חבו שו הישה ושולבה הנש השתם לשלשלה حدد على مالم دسته الما مداعة ماله ماله ماله ماله ماله ماله ماله الماله אנא האאל ל, כמהא צבאא וצמ הנושען מצמהוא כפעבא. "مونيه له مهر لحلحه. محلك مصحفه محلمل محدمة Ly meen runen. "neri maenalfin ruessa who ism משמי לשים ובשם ליבה ביש אשינה בשים לואה له للللم مصر اللهم مدالمه لمحمد "مدير عمده Aberrom, robe rate alem comes end acris. "antes show in the car as and analysis and contract

¹⁸ عمد المحدة S (sic, bis) 30 عمد المحدة S, in error for معلام معلام معلام معلام معلام معلام معلام معلام معلام

And they had gone forth preaching that men should repent, and S 12, 13 many devils were they casting out, and were anointing with oil many, and were healing the infirm. And Herod the king heard, for his fame had become known to him well, and he said: "It is John the Baptist; he hath risen from among the dead, therefore great is his power." 15 But others said "It is Elijah"; but others say "It is a prophet 16 like one of the prophets." But when Herod heard, he said: "This 17 John, he whose head I cut off, hath risen." For Herod sent and laid hold of John and bound him in prison because of Herodia the 18 wife of Philip his brother, in that he had taken her. For John was saying to Herod "It is not lawful for thee to take thy brother's 19 wife." Then Herodia was threatening him and was wishing to kill 20 him, and could not. For Herod was afraid of that same John, for he knew him for a righteous man and a holy, and was protecting him, and many things that he used to hear from him he did, and gladly 21 used to hear him. And it chanced on the day of Herod's birthday that he had made a supper for his nobles and for his chiliarchs 22 and for the chiefs of Galilee, and the daughter of Herodia came in and danced, and she pleased Herod and those sitting at meat with him. And the king said to the girl: "Ask of me, and I will give 23 to thee unto the half of my kingdom." And he sware to her with an oath. And the girl went out, and took counsel with her mother, saying: "What shall I ask?" She saith to her: "The head of John 25 the Baptist." And she came in at once unto the king, and saith to him: "I will that thou give me this very hour the head of John the 26 Baptist in a dish." And it much grieved the king, and yet for the oath's sake and for the sake of them that sat at meat he could not 27 turn back. And he sent a soldier of his guard to cut off and bring his 28 head. And he went and cut off his head in the prison and brought it in a dish, and he gave it to the girl and the girl carried it away to her mother. And when his disciples heard, they came and took up 30 his corpse, and laid it in a tomb. And the apostles came unto Jesus and declared to him all that †he† did and taught.

²² the daughter of Herodia] so also E^{132} 30 †he† did and taught] probably a mere error of S for 'they did and taught', the pronunciation being the same in Syriac

S Lile amplica reants classif the of and iska منافر مصا مده مناه . ساما بالمحم مم بادر محري ق مهدي معامد الأولام المرابع المحمل معامد المرابع المرا - and ariobero krito - and ama - amiant תושה בבבד בלודה בן בלחן בבנים אלה הצבום מלותם فساء محتدا ممص بحاءء مصلا معافلا مديره محدد لمحت المعنى معنى مما لحلم المحدد عنى المحدد لحممه مزده الملاقية ممادية الم المرابع المادي المادي المادية ا תיומם במותי במה מצות במת יix יis לבי תוזבם שלה נימנות סמכים בשם ברבאו ביא בורים ביא ביא ביא ביא ביא ביא אבים לישה سعد المن سا سعمد عمد عمل معمد ممل معمد ما، رمعا نعمد "بقعا رمما مله لحميا بتدء محت ساه دحم لسخم مل علدم محنم له سحم لسخم مهاتم ستىم «معمد لصم دى معمد لصم عد عمد المام «معمد لمام» بيام معموم میرم میرم بردیم در به المعرب مه لسخم سخم مهزم من وعدم مدني مسا محتم مدني مرسم لسحه مسد للهلتخيرة والمستحدة المساحدة متعمه مسلع ماعده عمسامعا عمد معلع بسم بنه "معمله تح مدهناهم مي من منده مهديم دد هليم مهذب مصلم سخع لانس ممصدم لمنه بممل שהס דים שנם ביא בנשח ב מבצא אלפין לבוים יייי "محر سدى حمد للالخدوم، ويعمل كعميده وماركة من بن من المعنى sacuty class and energy one charron, and the مزیر شمده سام مدم و و و و و و و و الماله و الما בלבל היוחש לשבלשם בי בשלא למלשם בה בשלא عل تخدی مرحم شمی و در مین المربی المر

³⁶ העהררים א S (sic)

And he said to them: "Come, let us go to the wilderness ourselves S 31 alone, and take your ease a little." Many were going and coming 32 unto him, and they had no place even bread to eat. And they went 33 to a desert place in the boat themselves alone. And many saw them and recognised them, and went by land after him from all the cities. 34 And when they came and he saw a great multitude he had compassion upon them in that they were like to sheep which have no 35 shepherd, and he had begun to teach them. And when it began to be evening his disciples drew near and say to him: "The place is 36 desert and the time is past; dismiss those folk that they may go to these villages that are round us and buy for themselves somewhat to 37 eat." He saith to them: "Give ye them to eat." They say to him: "Shall we go and buy for a hundred denars bread, and bring to 38 them as they eat?" He saith to them: "Go, see how many pieces of bread there are with you." They say to him: "Five pieces of bread 39 and two fishes." And he commanded them that they should all sit 40 at meat on the green grass, and they sat down to meat companies by 41 companies of hundreds by hundreds and by fifty; and he took those five pieces of bread and the two fishes. And he looked up to heaven and blessed and brake the bread, and gave to his disciples that they should set it for them, and those two fishes they divided to all. 42, 43 And they all ate and were satisfied, and they took up from before them the fragments, twelve baskets full of the superabundance of 44 these five loaves and of those two fishes. Now those that ate of them were five thousand men.

And immediately he commanded his disciples that they should go up into the boat, that they should go before him to Beth Saida while yet he was dismissing that multitude. And when he dismissed them, he had gone to the hill to pray. Now when it was evening and the boat was in the midst of the lake and he alone was on the land, and when he saw them tormented from fear of the waves because the wind was against them, he came unto them walking on the water and was wishing that he should pass them. When they saw him on the

قيم ورهامه محدة والمراجعة من المراجعة ماموه، حمالهم على المراجعة سده ملم. مدس دعمهم حلل عصمه ممحة لمهم منعه عدم معدم المرسلم على المعامل المعدم العديد العديد العديد العديد العديد العديد المام ملعمه المرابع مصورة من معمد المام معمد مامة معلمه سهم حر لسحه. حبل دلدسم عمن سمه. مدد عدده سلمه لمنحم ولايعة المحدد سلم حر سوسلم دم دعدم m, madedom, "xxio lealm esi. andedom neux ביג בבינין בר שבלון למחם בבושחלה. "מאלו דבול מחא معمد لحدومه حقامكحا مح حزمها مح حمليهما عمد מסם בדשמא הבדימא מכבין מסם בנום. האפן לבופא reitata chaica : act raices mas uin mos יסשביזה בש האה בינה השפידה האהם בין אהובלק. יחשום الملحدين مد بحدا لسحه. حد له معتد مدين مستدر بهدي حالا مديقه مدره مديقه ماديه لم محلم لسحه. ومسوم معلمته المعتبع المحمد ال ممه بقب محدد بلد مهدتكرهم سلم وعدله دام محجمة ومعلك معملك محله سلم يملمه معتد مديمه معديم المديم المديم المديم المعابة المعادية المعتبر لك لاية معيلم مديس ممدلم المحت لاعدم محدد عورة عالمحر حليده عدد عمد عمد عالم وعلمت والمحن مام وعدي من وعدية لمن المرابعة المر حلحه دم نسم حدر. "هانمهم دم دملم لرد دهلم مالمدم במשות החשבו במשות היושב יושבי מצות אשו הווהמפו eparus estar contra eparus ... "Ross Lui אמו ושו אכם מאמף מאן ומצעה אכם אכם ושני ואכם

50 water and walking they supposed it was a devil, and when they all S saw him they gave a cry. And in the same hour he spake with them, 51 and said to them: "Be assured; it is I, be not afraid." And he went up unto them to the boat, and the wind ceased. And they 52 were wondering among themselves, for they had not perceived from 53 the bread, because their heart was blind. And when they crossed 54 over they went up to the land of Gennesar. And when he went up 55 from the boat, in that same hour that they perceived him they sent to all the district, and brought those that were ill, carrying them in 56 beds. And wheresoever Jesus was entering, into cities or villages or farmsteads, in the streets they were laying the beds of the infirm, and they were beseeching him even if the skirt of his cloak they vii might touch; and all that were touching lived. And there were gathered together unto him Pharisees and scribes that came from ² Jerusalem, and they saw his disciples eating bread with unwashen 3 hands. Because all the Jews and the Pharisees, except they wash their 4 hands, do not eat bread, who hold the tradition of the elders; and from the street, except they baptize themselves, they eat not, and many things which they received they used to keep, and baptisms of 5 cups and pots. And after these things the scribes and Pharisees asked him, and say to him "Wherefore do thy disciples not keep the commandment of our ancients? for they wash not their hands and eat 6 bread." Jesus saith to them: "Well did Isaiah the prophet prophesy of you, as it is written that he had said 'This people with its lips 7 honoureth me, but in its heart it is far from me; but in vain do they o fear me, that teach a teaching of commandments of men.' Well do ve, in that ye leave the commandment of God that ye may set up your commandments. For Moses said 'Honour thy father and thy mother, and he that curseth his father and his mother

⁴⁹ it was a devil] so also Mt xiv 26 SC and Ephr^{loc}, as is clear from Barsalibi on Mt xiv 26, who says: "'It was a false vision' (so syr.vg in both places for $\phi \acute{a} \nu \tau a \sigma \mu \acute{a} \acute{e} \sigma \tau \nu$). From Holy St Ephraim:—'For they supposed that it was a devil.'" Mösinger 135 has: 'ipsi autem opinabantur spectrum esse.' See Notes, vol. ii

4 and from the street] so also syr.vg (= $\kappa a l \acute{a} \pi \acute{a} \gamma o \rho \hat{a} s$); 'and what has been bought from the street' Diat^{ar} xx 20; 'and what is from the street' aeth.vg

ححم به المرام المرام المحنى المحنى المحنى المحنى المحنى المحمد مانح المام المحمد المح

יסבה אל מסא לבילא כן בוצא. אלמש, מסס ללביהסש, عل حمله عدم حدم عدم أعمد المع عدم معلم عدم المع عدم المع عدم المعلم المع على منهم حله معمد على معمد ملك حدم دعمل لحة معدد له "حلل دلم صمه لية للحم حمل محامة محملة لحة محمده. حمله מאבלא. "אלא מהמ הופם מן כו אנצא מח מח משוב M Let rich "et ler mo si cen euxebr exthr. «ختر معام المام ا مهمانسعد معنامر مهدب حبيد مهمسر مراعا بمهمدب معلمه. "عماسر ديعهم. حر لهم دعم محصيدر لم لدن . معر المناك له المناهجة المن משלאשל המש שבבש הלם מש באו צוהו המש השב הל مهد مهميا سيمن سهنا لموس ميد، مهميد محمد ١٥٥٠ سولله مدهمهر. قهر منطقه ماندله مهم هر المساهد مانده المساهدة היטו בפינים טרביש שטם מנש גופם וטיא כל כוּשְׁשׁ المحرة لم بعمد عدمور المورم بعدي حسر الم عورة لحمد للمحم ددين ملحزهم لحلحه «محزم لم مر منهم محنى محد علقه محلم معرب عدم معتم مدهةم محرب

S (sic) S (sic) حدماء S (sic) S (sic) S (sic) S (sic) S (sic), for S (sic) S (sic), for S (sic) S (sic

shall indeed die.' But ye say that if he shall say to his father and his S mother 'It is an offering what thou shalt be profited from me—' and ye suffer him not to honour his father or his mother! And ye reject the word of God because of your commandments.

"And many things like these ye do." And he called all the multitude and said to them: "Hear all of you and be persuaded!

There is nothing which being outside a man and entering into him can defile him, but that which goeth forth from a man, that it is defileth the man. He that hath ears to hear, let him hear."

And when he was entering the house from the multitude his disciples had asked him about the similitude. But he said to them: "So even ye are stubborn? Do ye not perceive at all, that not 19 anything that entereth the man defileth him? Because not the heart doth it enter but the belly, and it is thrown away and cleansed— 20 †even all meat.† But that which cometh forth from a man, that it is defileth the man. For from the heart come forth the evil thoughts of men; adultery, fornication, murder, theft, covetousness, ill-will, guile, 23 lasciviousness, an evil eye, blasphemy, pride, folly,—all of them evil, 24 —from within come forth and defile the man." And he arose and went away to the border of Tyre; and when he entered a house he was not wishing that any one should know of him, and he could not be 25 concealed. And when a woman whose daughter had an unclean spirit 26 heard, she came and fell down before him. The woman was a †widow † from the border of Tyre of Phoenicia, and she was beseeching him that 27 he would cast out the spirit from her daughter. Jesus saith to her: "Suffer first the sons to be satisfied. It is not well to take the $_{28}$ sons' bread and to cast it to the dogs." The woman saith to him: "My Lord, even the dogs eat of the morsels that drop down from

¹⁵ can] for the rendering, cf Lk xiii 10, 11 19.] see Notes, vol. ii 26 a widow] S (sic), but the shortening of one stroke would give the word for 'a Gentile' 28 Cf 'That thou mayest satisfy them from the morsels that from the sons' table were falling' Ephr.Lamy i 163; 'the table of the sons' is found also in E¹³⁸ (cod. B), and in arm.vg

همه المراكب المراكب الله مراكب ما المراكب من المراكب من المراكب المرا عمد حد منهدد "مدد ماله لحيمه معدسه لحدهه תשמש או שם זב במלחם המלבב הנשום הזהע מוש בישום متعدة معمسه مست ملكرة معمل مهم معروة أمرة מוש ממש בשם הבהב זה עדיה שן מימיעם בקונים הנשנת שלהה, אודה ביוצה כל בנצא משת הכלה הום حمديمه، ممنَّد للعدم "منة دعمه مململس ممحة لم אלפלע "מבה כשבלא אלפלע אינטה, משלה, אמולה אלומהל, דעות בעל במול המשלה "האבעים המשל דואני אל ביי האבלה המשלה האלון ביי האבלה המשלה האלון האל להלים במש במש המם הפבה משם לשם במוד השבם . במידא حددان صهه له "محر دامنة حامدهني صهه معجزي دولحدم rei eer oluish eer ruxer ouelle 'ocme ru תלם ממש אות מתולם מצון יום שמש בשוש מאשמים نعده ,سميعالما هنه علاماء مع عما ممس مده בשמי עקוף בשני שוא אוש ביים שואי ביים שואי ביים שואי ביים שו مام منعة مه حده عمام المام תצותה תשוחתם בחחשו בשבי בחהולים באולים באולים תבשות בן וחשם אלח יצובין למ ללבינים בי בחשב LKEO KO OTEN EDOCK DICK LUKE CUSTON BUK WALE سا ہنعد عمد لسحم لسحم عمد فعدم عمد במום השנים מביד במשלמבוז הצוש החשבי מבשמי soces lucy sein some theterion, reace פר שב היים משם שיבי באד שים בשם בשים בישים ممص بمص بمعند محمد مدرعة منافأم ملعدم معمده

³⁰ عنصام S^{od} 31 عند S (sic) منصب S , for ما منصب S 33 Cf من حدمت منص S 25 منص منطح کوم منطح تا Ephr. Lamy i 171: see Introd. vol. ii 35 ما معامل S^{od} : see Appendix III

29 the sons' tables." He saith to her: "Because of this saying go; lo, the S30 devil hath gone forth from thy daughter!" And when she went to her house she found her daughter, and the devil was gone forth from her 31 and she was lying in the bed. And again [when] he went forth from the border of Tyre [and] Sidon he came to the lake of Galilee between 32 the border of the Ten Cities. And they brought to him a certain inarticulate deaf-mute, and they were beseeching him that he would 33 lay on him his hand. And he drew him from the multitude, and he 34 put his fingers and spat in his ears and touched his tongue and looked 35 up to heaven and groaned and said to him: "Be opened!" And in the same hour his ears were opened and the bond of his tongue was 36 loosed and he had spoken easily. And he commanded them that to no one they should say it; and the more that he was commanding 37 them, they the rather were preaching him. And all the more were they wondering and saying "Everything he doeth well, and the viii 1 deaf-mutes he maketh that they hear and speak!" Now in those same days again, when there was a great multitude and they had not what they should eat, he called his disciples and said to them: ² "I have compassion on this multitude, for lo, three days they have 3 remained by me and there is not what they may eat, and if so be that I should dismiss them fasting to their houses they would be 4 fainting on the way; and some of them from far have come." His disciples say to him: "Whence canst thou here satisfy them with 5 bread in the desert?" And he asked them and saith to them: "How many pieces of bread have ye?" They say to him: "Seven." 6 And he commanded the multitude that they should sit down to meat on the ground. And he took those seven pieces of bread and blessed and brake and gave to his disciples that they should set before them, 7 and they set them before the multitude. And there were a few fishes; and upon them also having blessed, he said that they should 8 set them before them. And they are and were satisfied, and they 9 took up the superabundance of the fragments seven panniers. The

³³ Cf 'He spat' (it saith) 'on his fingers, and put it in the ears of that deaf-mute' Ephr. Lamy i 171: so also Diatar xxi 3

S aloo ... air risa ... neer rich wir alari resir the la caeuth ex plane, and and land this השלבי הוא הדבי מיבה עדיבה משחטי ביילאיני ביילאיני מוא להן ביילאיני מן צבנה בו מנשון למי "ובלתו כוסוא האמי מוא حلء عنا معنا محنا محناء محاد محاد معادم معادم الماء مهده عدم عندم عندم المتعدم مراح المراح المرا ده و در المال لهم حدثه و در المام و در المال و المال و المال و المال الم عدده لسحه سب کنه که به الله همه محده בשפעלא יוגשו באו באור במה אוגשום בין עבניא تونیک محر سحننه دهنمده شمحمستر همه سد حجر سد معدن عرام المعدي المعالم المع لالاسا مرام حميه الما محساء حمام سعدسا ساءره مرماس ساء حراء ما مهد سبره ماءعا مامام سعمد مام مامام سعمد مام معالمه משום במשום מובר בשור הצדעה בשום משום בשום במשום مهوس مورس دعد حلم [عملهم] محنم له مانعه יישויים עבש השלה הציותל הצשב שמם במשל ישה ما مصا نتمده محد [سا] بنعد مملعد مرمه - adir man cant con

شمام لحبه ومد منهده له هجدم محدم هديم ودن شماه ودن ورمان و شام و

^{18]} Cf Thos²⁵²

²³ mm < o] S (sic) 25 < [Luo] only the final < is legible in S; < is suggested by Mrs Lewis (Expositor, Aug. 1897, p. 114), but cf cod. Bobiensis (k) and arm.vg aeth.vg

folk that are were about four thousand; and he dismissed them. S 10 And he went up and sat in the boat with his disciples, and they came 11 to the hill of Magadan. And the Pharlsees came forth and began beseeching him and asking him for a sign from heaven, tempting 12 him. He was excited in spirit and said: "Why doth this generation seek a sign? Amen, I say to you that a sign shall not be given 13 to this generation." And he left them again and sat in the boat, and 14 went to the other side of the lake. And they forgot to take with them any bread, for not one loaf was there with them in the boat. 15 And he commanded them and said to them: "Beware of the leaven 16 of the Pharisees and of the leaven of Herod." And they were 17 thinking one with another and saying "There is no bread." Now Jesus knew and said to them: "Why think ye that ye have no bread? Not until now do ye know nor understand? Until now is 18 your heart blinded, and eyes have ye and see not, and ears have ye 19 and hear not? And do ye not recollect those five pieces of bread that five thousand ate of, and how many baskets of fragments full 20 [took ye up?]" They say to him: "Twelve." He saith to them: "And when there were seven for four thousand how many panniers of 21 fragments took ye up?" They say [to him]: "Seven." He saith to them: "Not until now do ye understand?"

And he came to Beth Saida; and they brought to him a blind man, and they were beseeching him that he would touch him. And he took hold† of the hand of the blind man and brought him forth out of the village, and he spat in his eyes and laid his hand and asked him and saith to him: "What †wilt† thou see?" [And he saith:] "I have [seen] men as trees walking." And again he laid his hand on his eyes, [and he saw] and was restored and was seeing everything

^{18]} Cf Thos²⁵²: 'For our Lord said to those multitudes that were coming unto him Ears have ye and hear not, and eyes have ye and see not?' 23 wilt thou see] see Notes, vol. ii 25 'and he saw'] It would be equally possible to supply 'of the blind man' instead of 'and he saw', but the latter is read in the O. Latin (k), the Armenian and the Ethiopic

ere missus "ourion Leubon osseis los essels lajubs ?

^{2 ~} dre] dre № (cf Joh i 39)

²⁶ clearly. And he sent him to his house and said to him "Not even S into the village shalt thou enter."

And Jesus went forth, and his disciples, to the villages of Caesarea 27 of Philip, and he was asking his disciples in the way, and saith to 28 them "What say folk of me that I am?" They say to him "There are that say 'It is John the Baptist,' and others say 'Elijah,' and 29 others 'One of the prophets.'" He saith to them: "And ye, what say ye that I am?" Kepha saith to him: "Thou art the Messiah." 30 And he rebuked them, that to no man should they say it of him. 31 And he had begun to teach them, saying "The Son of Man is about to suffer much, and be rejected by the elders and by the chief priests and by the scribes, and they will kill him, and the third day he will 32 rise and openly speak the word." Now Simon Kepha, as if pitying 33 him said to him "Be it far from thee!" And when he had turned himself he looked on his disciples, and rebuked Kepha and said: "Get thee behind me, Satan, for that thou dost not give thought to the things of God, but of men."

34 And he called the multitude with his disciples and said to them: "He that willeth to come after me, let him deny himself and take up 35 his cross and come. For every one that willeth to save his life shall lose it, and every one that shall lose his life because of my gospel shall 36 save it. For what shall a man be profited, if so be that he should 37 inherit the whole world and lack his life? And what shall a man 38 give in exchange for his life? For every one that shall be ashamed of me and of my words among the sons of this adulterous and sinful generation, the son of a man also shall be ashamed of him what time ix 1 he cometh in the glory of his Father, and the holy angels." He had said to them: "Amen, I say to you that there are here some of these that stand by, that shall not taste death until they see the 2 kingdom of God that cometh in power." And after six days Jesus took Kepha and James and John and brought them up to a high hill

^{31, 32} will rise ³²and openly speak the word] 'will rise and say a saying openly' Diat^{ar} xxiii 42 (sic): cf 'resurgere et cum fiducia sermonem loqui' k 32 as if pitying him] 'as if suffering for him' Diat^{ar} xxiii 42 (thus reading hâ'esh for hâ'es) 38 the son of a man] see on Mt xii 40, Lk xxii 48 1 that stand by] or, 'that exist in this world' (cf 1 Cor iii 22 syr.vg): 'that now stand here with me' E¹⁵⁵ Diat^{ar} xxiv 1 (cod. B)

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² studie (a) studies of Sted (mea culpa): photograph illegible

alone, and he was transfigured before them, and he became gleaming S
3, 4 and his clothing became whitened as the snow; and there appeared
5 to them Moses and Elijah speaking with him. Kepha answered
and said to Jesus: "Rabbi, it was well that we should be here; and
we will make three dwellings, for thee one and for Moses one and for
Elijah one." And he knew not what he was saying, because fear had
fallen upon him. And a cloud was overshadowing him, and a voice
came from the cloud: "This is my son beloved; hear ye him!"
And suddenly again when his disciples saw, no one appeared to them
save Jesus alone. While they were coming down from the hill he
was commanding them, that to no one they should say aught that
they had seen, save what time the Son of Man hath risen from among
the dead. And the word they took hold of as with themselves they
were meditating and saying "What is then this word that he saith
'What time he hath risen from among the dead'?"

And they were asking him, and saying "The scribes say that 11 12 Elijah cometh first." He answered and said to them: "Elijah cometh first that he may restore everything. And how is it written of the Son of Man? is it not that he should suffer much and be crucified? But I say to you that Elijah hath come, and they did with him all 14 that they would, as it is written of him." When he came unto his disciples they saw by them a great multitude and scribes seeking a 15 dispute with them. And in the same hour when they saw him they 16 were amazed, and ran and greeted him. And he was asking them "What seek ye with them?" And one out of the multitude answered and said: "Teacher, I have brought unto thee my son, who hath a 18 spirit, and wheresoever it overtaketh him it casteth [him] down and he foameth and gnasheth his teeth and pineth away; and I said to 19 thy disciples that they should cast it out, and they could not." Jesus answered and said to them: "Ah faithless generation! until when shall I be with you and endure you? Bring me thy son." And he brought him unto him, and when he saw him the spirit cast him

¹⁰ as] or, 'though' 15 ran and greeted] of Diatur xxiv 26: 'and the folk when they saw Jesus were amazed (leg. (leg. (-))), and in the midst of their joy ran and greeted him.' This seems to imply a conflution of the readings προσχαίροντες and προστρέχοντες

«محد بعمه حر طحر زائم همه حالله مله وحد همه المهم الم

^{23, 24}] Cf A 20 . ϕ is any one of the common section of the constant of

down in the same hour, and he fell on the earth and wallowed S 21 foaming. And Jesus had asked his father "How long a time was it, 22 lo, since so he was?" He saith to him: "Lo, from his boyhood, and often in the fire it hath cast him and in the water that it might destroy him; but as much as thou canst, my Lord, help me and 23 have compassion upon me!" Jesus saith to him: "If thou believest, 24 everything can come to pass to thee." And in the same hour the father of the lad cried out and said: "I believe, my Lord; help my 25 lack!" When Jesus saw that some were running that were coming near, he rebuked that spirit and said to it: "Thee I command, deaf spirit that speakest not, go forth from him and no more enter into 26 him." And he cried out and convulsed him much and went forth from him, and he became as one dead; and many supposed that he ²⁷ had died. But Jesus took him by his hand and raised him up and 28 delivered him to his father. And when he entered the house his disciples asked him between themselves and him 29 cannot we cast it out?" He saith to them: "This kind by nothing goeth forth save by fasting and by prayer."

And when they went forth from thence they were journeying through Galilee, and he was not willing that any one should be aware of him. And he was teaching his disciples and saying to them "The Son of Man is delivered into the hands of men, and they will kill him; and what time they have killed him, on the third day he will rise." And they were not recognising aught that he said to them and were afraid to ask him. And he came to Kapharnahum, and when he entered his house he was asking them "What were ye speaking one with another in the way?" And they were silent, for these men were thinking who should be greatest. And he sat and called his Twelve, and said to them: "He that willeth to be first shall be last of every one and servant of every one." And he had

^{23, 24]} Cf A 20 'To him whose son was infirm he said: Believe, and thy son will live. ²⁴ He saith to him: I believe, my Lord; help my little faith! And by his faith his boy was made whole.' Cf also 'He saith to the man: "He that believeth—all things are possible to him;" and he saith to them (the disciples): "Because of your little faith" E¹⁶⁰ 25 'I say to thee, unclean spirit, deaf and dumb, go out and depart from him, and enter no more into him' E^{160f.}

S _aml into an ino _ambus mounts in the room הבם המס הבבל לעה המוא בשבה לה מוס מבבל † Laur ממבל ל שם לא מסבל. אלא לבן הבגונה "בנא יחתון האבין לש וכן עון עד המפם אהדה כאבע הבלונות, בל הלה אה הבבה מהמ כשמי המצבע הנאמי בל, הכנג "מן הלא מהא کنه لعهدل حمح هه "حل وروعده کنه حمی ورت המבו ליום בים של בבשל בבשו לבסיי היצל הבסה حر قعد هما له عدم احديم است المحتم حرمانه שים שים אן אוצאש קישש איינ רעין אא השים השלשט Key cam by six res. Jub by us ners best luis معد، مناه بندن المال المناه مها فدم مداه "مي و الم محدد الم وهمو عديه مديد ووس لم لية تدد سلنم مدم المدول لسنه والم حد مدم لم المنام يرك بها المهاد المهادي معدد حديد ماسي مدال المادي ومس لم ين ددد سدى صر لم حسى المحمل لحلمه האמאי בד אינם לא הניף בינון האול לצמנא المعه برعدة معنون براه برمي مسعامه براء بهده مریع کیغ درمای سورای سوری سوری کے دیا محاسب کے دیا محاسب ميامدده سلع عما دههم سعيم ساعه فيعم سا עד בב עד יספב בן מבן האלה למעמבה הישחה לבביה השתש המש זבשו מיעם עדום שמשן שמן דועם לועם לונים ביומיו محلف ما بنعب عد ما موس بالحدوء حمما مرمه علمه KEAD COM IDKO KIZO" OBBOIK DADEII KIDY Jule حدیم عمدی نامحتر الله محمد بریم بریم در محتمد بریم and iska sar ker, with al join kinsar.

^{45 &}amp; 47 $\Delta_1 \leftarrow d\eta$ S(sic), but the $d\eta$ is rather lengthened out in ver. 45

taken a certain lad and made him stand among them, and he looked S 37 at him and said to them "Every one that shall receive as it were this lad in my name, me it is he receiveth [+] not me he receiveth, 38 but him that sent me." John answered and said to him: "Rabban, we saw one casting out devils in thy name, and we forbad him on the 39 ground that he cometh not after us." But he saith to them: "Forbid him not, for there is no one that doeth aught in my name and can 40 say against me what is evil; for he that is not against us is with us. 41 For every one that shall give you to drink a cup of water in the name that ye are the Messiah's—amen, I say to you that he hath 42 not lost his reward. And every one that shall offend one of these little ones that believe in me, it were profitable for him if an ass's millstone were to be laid about his neck and he were sunk in the sea, 43 And if thy hand therefore offend thee, cut it off from thee; for it is profitable for thee that having one hand thou shouldest enter life, and not having two hands go to the fire that is not quenched. 45 And if the foot offend thee, cut it off and throw it from thee; for it is profitable for thee that being halt thou shouldest enter life, and 47 not having two feet go to Gehenna. If thine eye offend thee pluck it out from thee; for it is profitable for thee that having one eye thou shouldest enter the kingdom of God, and not having two eyes 48 go to Gehenna, where neither their worm dieth nor is their fire 49, 50 quenched. For every one with fire shall be salted. Excellent is salt; but if the salt be not right, wherewith shall one season it? x i for yourselves salt, and be at peace one with another." arose from thence, and came to the border of Judaea to the other side of the Jordan, and there went again unto him a multitude, and 2 as he was accustomed he was healing and teaching them. And they were asking him, tempting him, if it be lawful for a man that he 3 should leave his wife? And he answered and said to them: "Moses 4 —what hath he commanded you?" They say to him: "Moses permitted us that we should write a bill of remission and give it her and 5 dismiss her." Jesus answered and said to them: "Moses because

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"امعنوده لس بالله المعنور بهده عليه المداهدة وها معمود الله المحالية المعنور الله المحالية الله على المحمود الله المحمود الله المحمود الله المحمود الله المحمود الله الله المحمود الم

of the hardness of your heart permitted you this commandment, but S from the beginning male and female God made them. Therefore shall a man leave his father and his mother, and the two of them shall become one flesh. Then they have become not two, but are one flesh; that which God therefore hath coupled let not man separate." When he entered the house again his disciples asked him about this. He saith to them: "That woman which leaveth her husband and becometh the wife of another doth indeed commit adultery, and that man which leaveth his wife and taketh another doth indeed commit adultery."

And they brought near to him children, that he should lay his hand upon them; and his disciples rebuked those that were bringing them near. When Jesus saw, it displeased him, and he rebuked them and said to them: "Suffer the children to come unto me, and forbid them not; for they that are *such* as these, theirs is the kingdom of God. Amen, I say to you Every one that shall not receive the kingdom of God as a child shall not enter it." And he called them and laid his hands upon them and was blessing them.

While journeying in the way, a certain one ran and fell on his knees and said to him: "Good teacher, what shall I do that I may \$A392 is inherit life eternal?" Jesus saith to him: "Why callest thou me \$A392 Good? There is none good save one,—God. Now the commandments thou knowest, 'Thou shalt not kill,' s'Thou shalt not commit adultery,' \$A 'Thou shalt not thieve,' 'Thou shalt not bear false witness,' 'Honour thy father and thy mother.'" He answered and said to him: "Teacher, these—I have done them, lo, from when I was a child."

[And Jesus] looked on him lovingly and said to him: "One thing is

¹⁸ Jesus] Our Lord A 21 And Jesus looked] $S^{\text{vid}}(sic)$; Then did Jesus look A lovingly] S(sic) A $E^{171, 172, 173}$ 19—23, 25 appear in A 392 thus:— $M_{\text{txix} 185, 19}^{\text{Mk x 195}}$ Thou shalt not commit adultery and Thou shalt not thieve and Honour thy father and thy mother $M_{\text{txix} 19}$ and Love thy neighbour as thyself. 20 That man saith to him $M_{\text{txix} 205}$ These—I have done them, lo, from when I was a child, $M_{\text{txix} 205}$ but what do I lack? $M_{\text{txix} 21}$ Then Jesus looked upon him lovingly and said to him: One thing is lacking to thee;

ال احم عل حدوم ديميل له مصد لحصوبه ملاصمه له ع arcy exert vary for apply eqi, "oray cap, حدرك محصقة عمل من مديع عدد مرامة مرامة المرامة مرامة على אול החם לוח "חני בתב בהלוביהחה, האהי בוכא בלוא "A ". rol r. modalal alan aman 12 peladi pelarl الملاديده، حدددني صهه على حلمه, مهد عيم عدد ورحله المحلمة والمحاسم ووالمحتمد من المحلم المحل المحل المحل المحل المحل المحلم "A _ aim2" "Kiszi khaslsi kidzl ak khusi kiaius דין ישינאים בהעובנים מחם בוצמחם בו בצבוני لحسه. "من حصم عمد ممحن لصم سدم لمل حتر תו המות אמו . המות אמו שם הות השבש הו הצוה ده در معدس «محن له دمعم مم مسر عدم، בלבהה האלים כלוף. "בנא יצם בי האבי אפים הלים בלבהה مد دلامسد مد دشد مد دلست عمعية بعد عه معل المعم ، مامله حنةمه مد حنت مد حدد مد حمد תאלבים תיפטון אב היוססט החים האלם הממשהם مرمصاء مدسه ولعلم "هودمه المن موهدء مراما مراما . ס תביות בממשות תבישורם תנישור

lacking to thee; go, sell everything that thou hast and give to the Spoor, and thou shalt have treasure in heaven, and take up thy cross and come after me." And it pained him at this word and he went 23 away grieved, because he had much wealth. And Jesus looked upon his disciples and said: "How difficult for them which trust in their ²⁴ wealth to enter the kingdom of God!" And his disciples were ¶A wondering at his words. Again Jesus answered and said to them: "My sons, how difficult for them which trust in their wealth to enter 25 the kingdom of God!" § For it is easier for a camel to enter through §A the eye of a needle than a rich man into the kingdom of heaven." \ \ A 26 Now they were the more wondering in themselves saying: "Who 27 then can live?" Jesus looked upon them, and said to them: "This with men is not possible save from God; but with God everything is possible." Kepha saith to him: "Lo, we have left everything, and 29 have come after thee." Jesus answered and said: "Amen, I say to you Every man that shall leave house or brothers or sisters or mother or father or sons or fields for my sake and for my gospel's— ₃₀ but he shall receive an hundredfold in this time, houses and brothers and sisters and mother and sons and fields, with persecution, and in 31 the world to come he shall inherit life eternal. For there are many first that shall be last, and last that shall be first."

Mt xix 21 if thou dost wish to become a perfect man, Mt x 216 go, sell everything that thou hast and give to the poor, Mt x 216 and take up thy Cross and come after me. And that man, when he heard, Mt x 22 it grieved him much and he went to his house sorry, Mt xix 226 because he was rich in wealth exceedingly. And Jesus said Mt x 23 See, how difficult for them which trust in their wealth to enter the kingdom of heaven! And again he said Mt x 25 Easier peradventure for a she-camel to enter through the eye of a needle than a rich man into the kingdom of God.

⁽A^b omits 'peradventure' and reads 'camel' instead of 'she-camel': the word translated 'peradventure' is literally 'quickly,' i.e. $\tau \alpha \chi \alpha$)

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"ססוֹכה להאש ישמה היחתו בדי וכגי האביני לש ובי תוש במשל זשר הבה ל "שבה לשה לבו לשור נישר ہے۔ مملک عدد لعدے معدد، لعد کے معدد، حوام ماد حر שביני הבן שבלע בצהבעי. "בנא שהב האבי לשה مامام سعدم مامام بالمد مدم مامام بعد مل האשב השא האוא בהוא מר הבבה במצוא حمد مصل غصد بسد سعدم ما بعده عمد במשבלאום במשול השבבש הוא הלמצו המב במלצלאו בשבשו בשבה אוא מצבשו אואה בישה אלינים ביים אלינים ביים حر محدد مه حر معداد هدیم لے مهم دراد لحمل لیسنے الم حلمت المود عصده حقائه والمن حل محمد معلا במשיד בישטר ידבי ידים לשמר במור הניםם בידים במור הניםם בידים Toppin Kown Kraw Ky Tork Townin Kariry אוצאוא בשם אסתו הבה המתוז בשם השקה אלה קסיו עישר עטשו עישים עטשוי עם ביי שישוא עדיעט " צשבוז הלה בשמבוז האה הל הצוהו מים הנצה" .צוה ودرمل بعدم ماور فالمرام مردم فالمرام فالمرام فالمرام في المرام في

^{35 [}S (sic)] S (sic) 40 [S (sic), much squeezed up at the end of a line. The word is probably meant for with or with (i.e. ἄλλοις), since the abs. sing. in S is elsewhere always spelt in or with the somewhat doubtful exception of Lk vii 20

And while they were going up in the way to Jerusalem, and S Jesus himself was going before them, they that were with him were wondering, being afraid. And he took his Twelve and had begun to 33 say to them that which was about to befal him, saying "Lo, we go up to Jerusalem, and the Son of Man is to be delivered up to the chief priests and to the scribes, and they will condemn him to 34 death, and will deliver him up to the peoples, and they will make sport of him and scourge him and spit in his face and kill him, and on the third day he will rise."

And there drew near unto him James and John the sons of Zebedee, and they say to him: "Rabbi, we would that all that we 36 shall ask thee thou wilt do for us." He saith to them: "What would 37 ye that I should do for you?" They say to him: "Give us to sit on 38 thy right and on thy left in thy glory." Jesus answered and said to them: "Ye know not what ye are asking. Are ye able to drink 39 the cup that I drink, or with the baptism are ye baptized?" They say to him: "We are able." Jesus saith to them: "That ye should drink the cup that I drink ye are able, and that ye should be baptized with the baptism wherewith I am baptized ye are able; 40 but that ye should sit on my right or on my left, this is not mine 41 to give, but for † others† it is made ready." And when the Ten heard, they began murmuring against James and against John. 42 And he called them and said to them: "Ye know that the chiefs 43 of the peoples are their lords. Not so shall it be among you, but he that would with you be the great one shall be to you a servant, 44 and he of you which would be first shall be the slave of every one; 45 even as the Son of Man came not to be served but to serve, and to give his life to be a redemption for many."

³⁶ He saith ... do for you?] 'He saith to them: I will do it for you' E^{178} 40 but for others] The word corresponding to 'other' is never found elsewhere so spelt in S; it seems to be meant for the plural. The word for 'but' corresponds to $\delta \epsilon$, not $\delta \lambda \lambda \delta$

S, mariniba am amir po eer cea anich rohra DE KOM JOHN KLISO MILE CI FLER WELL OF KILLO תבחשל איצ הלים מה במצי השתב של אינה לשומה האבים מה מהבים בלב שהואה ההמה הה שלבו הנבלהם הלהב אהשם בבא כיום הההג אלינות בל "המת יצב האבי העוברה מסוים, לשביא האבין למי במצ had when, mains had soon by the sound במב "בנא שמב 'מאבי לום מבא בבה אול אבני שמבי לא אמושה שו שובי בשר האמוץ של השו וש מבים אל ישר האמושה של ישר שיושם המש השהם ,שמיים שלששה השבם ששם ע שיות مما سبع منعا معن ماعا ماعام معنه عدم سعمر الماما foi iith ari big eg blearom, somei ilo laido m, والمعددة وده وعدمه معم وعلم مرامي الم المعددة حيله دو محمية ومرد حر مديم لم أوجه. عده לא מבות הבות בתבו לבה בות אמני להמסלינים הלביות בלכבה הבעודה בעהו למו לבה. יחולה האבעה سا بند عدم محمد محانات مدام کے نسم عد ملا יאבה בחשור בבגן אובה המשה המשה אנאה בהיל אוקים במשל ושורו הושור במשל מושה הלוש במשור عدد "مداده، لحله لما ملاية معانده مانده תשולמלוש ממש נימצש התילמט, ישמף שונים ממש בשם שלאם בשאלום המששה ממש בשואה בשואה תביים תיישו השבם השלו מם עיים הדדטע היישעם س، ملعمام دعله عدم حمد، مامد، معلمه الم mi Kom . La Lack out cal cera. er mor run احديم دوم ١٥٥٥ لحدم حديم حمر الماحدة ٠٠٠

² محمومی S(sic) محمومی S(sic) محمومی S(sic)

³ הלכלה S (sic): see Journ. of Theol. Stud. i 569 ff.

And he came to Jericho, and when he went forth from Jericho, S he and his disciples and a great multitude, Timaeus Bar Timaeus 47 the blind man was sitting by the way and begging. And when he heard that it was Jesus the Nazarene, he began to cry out and to 48 say: "Son of David, have compassion on me!" And many rebuked him that he should be silent, and again he went on crying out: 49 "Son of David, have compassion on me!" And Jesus stood and said that they should bring him near, and he called the blind man, 50 and they say to him: "Fear not; stand up, he calleth thee." And 51 he stood and took up his things, and came unto Jesus. answered and said to him: "What wouldest thou I should do for 52 thee?" The blind man saith to him: "Rabbûlî, that I may see." He saith to him: "Go, thy faith hath saved thee alive." And in the same hour his eyes were opened, and he was coming after him in the way. xi And when they drew near to Jerusalem, to Beth Phagge to Beth ² Ania by the Mount of Olives, he sent two of his disciples and saith: "Go to that village over against you, and in the same hour what time ye are entering it ye will find a colt tied that no human being hath 3 ridden upon; loose and bring it. And if anyone say to you aught, say to him that for its Lord it is required, and immediately he will 4 send it here." And they went and they found the colt tied at the 5 door of the court in the street. And while loosing it some of the folk standing there say: "What are ye doing and loosing the colt?" 6, 7 And those disciples said to them as Jesus said to them, and they brought the colt unto Jesus and they cast on it their cloaks and he 8 rode upon it, and many were spreading their cloaks in the way. 9 And they that were going before him and that were coming after him were crying out, and saying: "Osanna! Blessed is he that 10 cometh in the name of the LORD; blessed is the kingdom that cometh, the kingdom of our father David! Peace in the highest!" And they entered Jerusalem; and he entered the Temple and saw everything, but when it was evening he had gone forth to Beth Ania with the Twelve.

⁴⁶ Timaeus Bar Timaeus] or, 'Timaeus the son of Timaeus'; $in E^{181}$ one Ms has 'Bartimaeus, the son of Timaeus,' and the other has 'Timaeus, the son of Bartimaeus' 50 took up] 'cast away' E^{181} 51 Rabbûli] of Joh xx 16 1 to Beth Ania] or, 'belonging to Beth Ania' 3 its Lord (or, 'its master')] S (sic): see Journ. of Theol. Stud. i 569 ff.

الم المالا دور المعلى المال المالا eg iouen er hid em fien. onda Lodon ofp תל תשיד בת הלת ששבת הלם האתם ששבים צות שלבום ליש שן ישתם הובי הואז הושו המש המש حر فيات بعدد لعدده معمده مالحدوس، المعدد حل بعاقده بعد المعادد المعاد which son is a roller when you had alriared הובנון המובנון כמובלא הפלהדא המבדפנא הפלהדא האנון المراحب عدم من المراحد من معدم المرادة من المراحد المر صدله "محلف مهجة له صمه صديم دهند. وصلم حيل ملمه حمونه لعلمه ححقه مدمه دم حددمهمسم מביוא העובה "משבים מחם ובי במנה משביה מכבים מסם האיבוא וטכניסוש ניין מסט ליו ברוש קוש אביאי טטש עינ ערשט בשו אבשו המשו אמשו השום מששא זיין لص لحة حر حديده "مدد حدير صمه حروبه سره للمهم m, בד יבידא כן בסוף "סבד אלדבו באפא אכון לח וכן مهم مر والم و المعلم المعلم عدم معدد المعلم مراكبة المعلم مراكبة المعلم במשל אונישת בשת השלה, השלה במש שהיא במש אית Kla Kara Laa Loberta Kum Kiafl _ atakh _ Ka תמשו המשו ישובן הבות השובי שובי בשלו במשור הול שום זכם בים היה לשה היש בלשם ومعدم مرام وحراب سومه محمد محمر ومرام المرام י במשלע במש המשצו הבאבו במבמש שלה אוא לב ممره ساعمه ما مامندم علدامدا عمم ممس مهده لمهم ودر حيب معونه معتبيه. «مهدور له حميه علیت صلب حدد مده محده محد لب عمللت

¹³ $\begin{cases} \begin{cases} \begin{case$

^{22 ¬□]} This word is not visible in the photograph 23 ✓

²³ **∠**oma] S (sic)

And the next day, when he went forth from Beth Ania, he S 13 hungered. And he saw a fig-tree from afar having on it leaves, and he came unto it, if haply he might find on it something, and he came and found not anything save leaves; it had not 14 been the time of figs. He answered and said to it: "Henceforth and for ever no one of thy fruits shall eat!" And his disciples had And when he came to Jerusalem and had entered the Temple of God, he began to put forth them that buy and sell in the Temple and the tables of the moneychangers and the tables of them that sell doves; and he was not suffering any one to cause vessels to pass through within the Temple, and he was teaching and saying: "Is it not so written 'My House a House of Prayer is called for all the peoples,' but we have made it a den of thieves." 18 And the chief priests and scribes had heard, and they were seeking how they might destroy him; for they were afraid of him, for all 19 the people were astonished at his teaching. And what time it had 20 become evening he had gone forth out of the city; and when they were crossing over in the morning they saw that fig-tree withered ²¹ from its root, and when Kepha remembered he said to him: "Rabbi, 22 that fig-tree which thou cursedst hath withered!" Jesus answered 23 and said to them: "If there be in you faith †in† God, amen, I say to you that if ye shall say to this hill 'Be taken up and fall into the sea,'—and if he shall not doubt in his mind but shall believe that that ²⁴ which he hath said cometh to pass will come to pass,—therefore I say to you Everything that ye pray for and believe that ye will receive, 25 it shall be to you. And what time ye stand and pray, be forgiving that which ye have against any, that your Father also in heaven may forgive you your sins."

And they had come again to Jerusalem and he was walking in the Temple, and there came unto him the chief priests and scribes and elders and they say to him: "By what authority doest thou these things? and who gave thee this authority?" Jesus answered and said to them: "I also will ask you one word that ye shall say

 $\mathbf{28}$

urx rhacio, L. orcin Leo caux alfine בי אובא באו באו מביל מביל האלים באו האול באול ביל ישתי בעם שם בטמשים ען טיע ל ישעו עישה הכן כונ אנצא מו, העלין מוחם כן בוכא בחלמם ביני אנו של הנשא "אמש הנבוז בלש המתל של ממש הזישה مانعم مام ماعم مصا نعم عمد مد مسم سعة العاء مرس ، فعد باس مرام عدد معلامه مديم معل حت نعسم مرسه مسدنه مسدن مسكن مسعن حص הבוכח יסמנת אעדסמו, מבענת מבדיסמו, בד שום. oppor ari copas freez suita ove for afform, במלחשם בבי נשמה במשלמל יוצ של ממש ליע מבים حر دنه اسم الم علقه محنه ددهیم الماله دنه asura . L. ribia ml ramia, maulta at motio םלוסה, האפשמה, לבו בן בוכא. יכא האלא בוה بدوندی دری درد درد درد کرد المالی مراه المالی المال alor, rares conio rate rio relaro". risurl حتب هر همه لاغه داميم الما بعد المام مدني مامه مام حتب مهده مهده دخنین شودیم همه لحمیده، مدیله حر عحد، مصلحاء ممه ماعمهد محد بحد بحالمه المحدد المحلمة בחושה מוזבח השומה בבלש ייושה מוחדה ביים השוחה ביים له صطلع. حلمت مدعم مسم العذرة مدل ملم حلمل لم سانمد سام يدر مقده مام عدد بدر يدره

¹ حمان S: cf Lk xvii 23

to me, and I will say to you by what authority I do these things; S 30 the baptism of John, from heaven is it or from men?—say to me." 31 And they considered and said "If we say 'From heaven,' he will 32 say to us 'How is it ye did not believe in him?' And if we say that it is from men-" they were afraid of the people, for all of 33 them were holding to John, because he was a prophet. They say to him: "We do not know." Jesus answered and said to them: xii "Neither do I say to you by what authority I do these things." And he had begun to speak in similitudes: "A man planted a vineyard and surrounded it with a hedge and digged in it a wine-press and ² built in it a tower and let it out to husbandmen and departed. And he sent in the time of fruits unto the husbandmen his slave, that 3 they might send him of the fruits of his vineyard. And they took 5 hold of him and beat him and sent him away empty. And again he sent unto them another slave, and him also they killed, and many 6 others—some of them they beat and some of them they killed. One beloved son had he; he sent him unto them, and said: 'Perhaps 7 they will have reverence for my son.' But those husbandmen said in themselves 'This is his son, his heir; come, let us kill him, and 8 the inheritance will be ours.' And they took hold and killed him 9 and put him forth out of the vineyard. What time the lord of the vineyard cometh, what will he do? He will destroy the husbandmen 10 and will give the vineyard to others. And not even this Scripture have ye read 'The stone that the builders rejected, it hath become 11 the head of the corner; from the LORD this came to pass, and a wonder it is in our eyes." And they were seeking to take hold of him, and they were afraid of the people, for they had perceived that against them he said this similitude; and they left him and 13 went away. And they sent unto him folk from the Pharisees and from the Herodians that they might take hold of him with a word. 14 And they began to say to him with guile: "Teacher, we know that thou art true and carest not for any one, for thou hast no respect of persons for any one, but the way of God in truth thou teachestسمعت مراء موس التعدية حريم بحيون ههما مهدوء دی، با علم محمد ماعات به تصده ها مه بالمعقم הכנה אנוסה, הנבדה מאלה למ אנהלא מבת י יי נשב. * * הנפות וואל לאומה, "שבצא אינון של המח ממה * * * * בשב אלם שרשט עשקע בשה א י י י י אביו מפשב אלם במשימהשל למשמ" * * * * * * Ko Lun Khon "cauch of on Sin halo "cauch meel on in במדם זול עשים עשים ענשים במשם ביו משבים ידן טש אוש בעד בעד שמשה בעד שמשה לדין שמש שמים לידין مسامع ساس ما عد محمد عملم بعد ملاء عملم سلع ومعده کرن در دمه نخبه ملا معدم کمی בסשולה השבשה השתלש עלה הלא הישע נים הצו «مرا درمام» المراد المراد المراد المراد المراد المرد المرد المرد المردد שמישרן שמין ביות ביות [תיום לש] ישע עמין ביודיע [תסש] תל תשלת עשם, שסדדי ששקעם שיידיעי ששלעם בסטור בשל בעם בוז במלור השו הלה הלושה שמב עד כן שפיא הצביי אליב נשט בין בין רשים א תודה עדישער עוציים טים עדיע שועה שאר ניטים הדדים عمد، ممحة مدح، حر دمامه عمد معند ، حدنه अर्थि वर का विरामित किरंभ भिष्ण क्र कि कि विरा

 S^{ed} , S^{ed} , S^{ed} , S^{ed} , S^{ed}

is it lawful to give money for heads to Caesar, or shall we not give?" S

15 And he, he had known their guile and saith to them: "Why tempt
16 ye me? Bring me a denar that I may see it." And they brought it
17 to him. He saith to them: "Whose is this image, and the inscrip18 tion?" They say to him: "Caesar's." Jesus answered and said to
18 them: "Give what is Caesar's to Caesar, and God's to God." And
19 they had been astonished at him.

And there came unto him Sadducees, they that were saying that there is no resurrection, and they were asking him and saying: 19 "Teacher, Moses wrote for us that what time a man's brother hath died, and he hath a wife and hath not left * take [his brother's wife] that he may raise up seed to his brother. 20 Seven brothers there were, and the first took a wife and died and 21, 22 left no * * * * * and she became wife of the seven of them, and they left no seed; last of all died that 23 woman also. In the resurrection, therefore, what time they have risen, whose of them shall the woman be? For lo, the seven of them 24 took her." Jesus answered and said to them: "Because of this it is ye err—that ye know not the Scriptures nor the power of God. 25 For what time they have risen from among the dead they will not take women, nor do women become wives of men, but as the angels 26 in heaven are they. Now concerning the dead that they rise, have ye not read [in the book of Moses how] God said [from the Bush] 'I [am] the God of Abraham and the God of Isaac and the God of Jacob'? And lo, the God not of the dead, but of the living. But 28 ye, much do ye err." And when one of the scribes heard that well he returned answer to those that were seeking a dispute with him, 20 he asked him: "Which is the first commandment?" Jesus answered and said: "First of all of them is 'Hear, O Israel, * the LORD our 30 God is one, and 'Thou shalt love the LORD thy God from all thy

²⁹ Israel * the Lord] The unread space in S between these words is probably blank, so that nothing is lost. $E^{162,169}$ has twice over 'Hear, O Israel, the Lord thy God is one Lord,' but out of this context.

eta veza ver ever pirapa ver ever mps. ans enares areas "arbig rees to roue laice sy נפצאי. בססהנא אעונא הוב כן מנן לאל. "אכנו למ מס صوبته احد عولة حدانه محداله دسد هم مالهم. ملله مسني Lei Rum "rijuresom, rix R, colm Lem. or, colm cerm ne, elm ulm neciue laicem nu cerm euti صه هر دهلیمی سیبه مدهنه "سیمد در سایم وجوین mue ellen et en inne ku kalde mue ka ס שאמלעדאל שיבאר על ישמאם ל דיועט עשועי עמין על עריי «محن معن حد حلف دستجام محنى محنى معنى هوني המציאה כלם שם ביסוד "משם משם לאיד השוא נסמים ביסוד עורבים ביסוד המשבים ביסוד המשבים המשבים ביסוד המשבים ביסוד ה האמי מניא ושני ביים יביה ביים באורביים المسلم فالمر من من من الم المسلم فالم در حلو باده رویده حر صون مردم درساده دممولهم منسحم علحه دعمقه «منع حملحه حديث مخته معدم دعسعمدمه ماعدلي قطع دعنملم دحله دهمندم م م منام دست معلم عصم مصمملح

"مود عمر همه مد لمحل حد لمحل همه همه لهديمة داهم حماويه حدل لايم مقريهم هر حلاية داهم همه هاد "مهله ماهاله سده ههديه ماهيل لهام عهدي ديم مراه ماهد الماهم سده ههديه الماهم المهدة المهم ديم محاده الماهم المهدة المهم المهدة المهم المهمدة المهم المهمدة المهم المهمدة المهم المهمدة المهمة
S (sic) S (sic) 33 من أملى S (sic) 34 عمل كالله S (sic), for عمل كاله من معلى معمل من معلى معمل من أملى S (sic), for which cf Ephr. N is xlvi 36 خلاصة معامل في معلى S (sic) عمل من S (sic)
heart and from all thy soul and from all thy understanding and from S

all thy power.' This is the first commandment. And a second that
is like to it is 'Thou shalt be loving to thy neighbour as thyself.'

Another commandment greater than these there is not." That scribe
saith to him: "Rabbi, well in truth hast thou said that God is one

and there is no other apart from him; that a man should love
him from all his heart and from all his soul and from all his power
and that he should love his neighbour as himself is better than all

burnt-offerings and sacrifices." Jesus, when he saw that well he
returned answer, answered and said to him: "Thou art not far from
the kingdom of God." And no one †again dared ask him.

Saith Jesus while teaching in the Temple: "How say the scribes that the Messiah is the son of David? And David himself hath said in the Holy Spirit 'The Lord said to my Lord, Sit on my right hand, until I set thine enemies under thy feet.' And if David call him 'our Lord,' how was he his son?" And all the multitude gladly was hearing him. And he was saying while teaching: "Keep yourselves from the scribes that wish to walk in porches, and love greeting in the streets and the chief seats in the synagogues and the chief entertainments at suppers, and eat up the houses of widows in the pretext that they are lengthening their prayers—and they themselves shall receive the more judgement."

And when Jesus was standing over against the treasury he was seeing the many that were casting in money into the treasury, and many of the rich that were casting in much. And a certain poor widow came and cast in two mites, which are a quarter. Jesus called his disciples and said to them: "Yea, I say to you that this poor widow hath cast in more than any one into the treasury; for every one of that which was abundant to him hath cast in, but this

³⁴ And no one †again] And no one and again S(sic) 42 two mites, which are a quarter] syr.vg has 'two pounds, which are a farthing,' for which of Ephr. Nis xlvi 36 'The pound and the farthing of the widow He increased' (see Introd. vol. ii). The word translated 'pound' is that used in Lk xix 13 ff.

La rice . were en cor card come were reces . دهم سهم عدد در سطاع محة له سد دم الملحده، أحد ساب ما به عمد ما نعم الما المام معمد ما المام ookided Kli Kaks Le Kas Ksim asded Kl "محد ملحد حلمة المل لعدل صحاحد مالمد محمد محمد הסמו הלה ישבה ל ישהי במשותשלם שמיניזיני עושים מוו במצי במשל וארי ישולאצא ניןש משא האה האוא منعده عدد مهد نيا مديره معلى بدر معل תשום בין במשבא תאי ב מבלו התנלשה תות תותו KIK KOMIT ILL OM JOHL aluth KI KOMIT KIJO KAR IL KAR is paons whim went want wh محلمه عل حلمه، مسمور دوم دوم دوم معمل عمامعلعاه، معالم المد بدن معمرهم مراعم ملحية ديمعم معدم حلقم لمعمدم مملالادم عدم محتصد حماماه، لعمدهم المام مامام محتكم להסהק עיד ההלבדו שביה שה מה יוצא המסובת הת לבה والعلامات الم المؤام الما المالام المالم الم الحميسد لحم حسر عدم سه حلله. لم سهم لان من علا بال ملع موسم موسط المام مرام المام مرام المام مرام المام مرام المام مرام المام الم لامسهر لعدمة معدم لدوره منع حديد مدهم المسامة ישד דוע דוע די עד שרא עדש עסשוטיי ביו אוא ביי אדד ארא איזי KAK _ adujus Kos Kus am Kajul Kosz izuens las Kier am peer Klr ide peer keiner abaerli بعمد سدم سدم مدم دحسه بدنده کامن المه ومرزع مه مرام مرام المسام مل مه مراكب es, endo "oes, reainds no La choes leadin rapol Lenza o o o

¹¹ _ais \prec axis _aish \prec] Cf \prec and \prec are a _axish \prec about A 415 (for the rest of this quotation, see on Mt x 20, Lk xxi 12—17) 15 \prec a > 8 (sic)

xiii 1 woman everything that she was possessing cast in." And when Jesus S was going forth from the Temple one of his disciples saith to him:

² "Rabbi, lo, see the stones and the great building!" Jesus saith to him: "See this building—there will not be left here a stone on a stone that will not be thrown down."

And when he sat on the Mount of Olives over against the Temple, Kepha and James and John and Andrew themselves alone asked him: "Say to us when these things shall be, and what the sign with

5 which these things are accomplished?" Jesus saith to them: "See

6 lest any lead you astray. For many will come in my name, and will

7 say 'I am he,' and many will they lead astray. Now what time ye have heard of battles and tales of battles, be not afraid; for that

s is about to be, but not as yet is the last. For people will rise against people and kingdom against kingdom, and there will be earthquakes in various places; famines and tumults are the be-

9 ginning of travail. And they will deliver you up to the peoples and to the Synagogues, and before kings ye shall stand and ye shall be scourged before governors for my sake, for a witness to them

10 and to all the peoples; for firstly this gospel shall be preached.

Now what time they bring you up that they may deliver you over, do not give thought to what ye shall say, but that which is given to you in that hour—that speak ye; for not ye are speaking but a holy

Spirit. For the brother will deliver up his brother to death and the father his son, and the sons will rise up against the fathers and will

put them to death, and every man will be hating you for my name's sake. Every one that shall endure unto the last, he shall live.

What *time* ye have seen the sign of abomination of desolation standing where it is not necessary—he that readeth, let him understand—then they that *are* in Judaea let them flee to the hill-country,

15 and he that is on the roof let him not go down to the house nor

16 enter that he may take away aught from his house, and he that is in the field let him not turn behind that he may take away his clothing.

29

¹¹ do not give thought.....say] Cf 'do not cogitate before the time what ye shall speak' A 415 (for the rest of this quotation, see on Mt x 20, Lk xxi 12—17) a holy Spirit] cf Lk ii 25, 26, Jn xx 22

م، در لدلامه ماره ماره وسام بالمرام مهناعا برم الم an roman region in rom frakes rom rela אשלש אמשל אנשו אשת בא שלתשא אמש אלו ممص بن حل ماحمه حمص حل عمام حديمما حجيده در معل نعمد بالم حمد به معمد برا المحمد الم שובא מו מברחש שו שומה לן אמיש עם ער עם עלים של עלים של עלים של אים של שוים של אים של שוים אים אים אים של אים י ماماه مرامعته مرساه مراع مسيع زير معمماء שא בשבע על אוצא מבנא הא בשבע נלים האמאר لاحدى. «مدلهم برس سه مه مدهم محدة لدم ماسم علمدم معس مص معامد المع مدامة مرامة مرامة معسا مص معامد المعامد على المعامد على المعامد على المعامد ra Kasas _ also " Kam Kl mima Krank Krank عدي مدمد مرامد مرامد المعدد المامد ال תשחש בת השו הלש שב העוד לב האת בם הצורה "משהי נשהו בלא במשה, מנבו שבמשה, כבן אוכבלשיםים תאם שה מדין אבוצי עדוני שנין אים עריני שי עריני my then experience were view with all many בסלידו משובי בינים בינים של השול בינים בינים בינים معا مدنعم بعد شدنها معند مد بدمه، بام برمس بسلم سامة حدمه هميه خلمه باعدم حلم «عمر عدنه محانه المحاد المعادة المحادة المحاد حمدتا معلم مع مدا عام مه معلم عدم مه ריז בסקיטשי אבא בא אוא אים ארז ארט ארטיבביז مناعم مصل ما حملم بدعة غدر مل بارسه ويتد لنغ دلدغه دحدد معدم صداه مدسد لحددمه, مسده בסליטשי זיד עסשוז עדישן זידם שובד דוע דוען صديل حية با ليه بدعم مديده محدة مهم حديق

²⁵ בים אוס] S (sic) ביבה (sic): cf Mt xxiv 32, and see Appendix III

Now woe to them with child, and to them that are giving suck in S 17 18, 19 those days! But pray that it may not be in the winter. For there will be distress in those days, the like of which hath not been from the day that God created the world even unto to-day, neither again 20 shall be. And if those days had not been short no flesh would live, but because of the chosen ones whom he hath chosen the 21 days are short. And then if any one shall say to you 'Lo, here 22 is the Messiah,' 'Lo, there,'—do not believe him; because there will arise lying Messiahs and prophets of untruth and they will give signs and wonders, so that if possible they will lead astray 23 even the chosen ones. Now yourselves, see,—lo, I beforehand have 24 said to you everything. But in those same days after that distress the sun will be darkened and the moon her light will not shew, 25 and the stars will fall from heaven and the powers of heaven will 26 tremble, and then they will see the Son of Man coming on the 27 clouds with great power and with glory. And then he will send his angels and will gather together his chosen ones from the four winds, from the uttermost part of the earth unto the uttermost part 28 of the heaven. Now from the fig-tree learn a parable, that what time its branches have become tender and its leaves are put forth 20 ye know that the summer is near; so ye also, what time ye have seen these things that are coming to pass, know ye that it hath 30 drawn nigh to the door. Amen, I say to you that this generation 31 will not pass away until all these things be. Heaven and earth 32 will pass away, and my words will not pass away. Now of that day and of that hour no one knoweth, not even the angels in heaven 33 nor the Son, but the Father. Now be ye watchful and praying, 34 for ye know not the time. For just as a man that departed and left his house and gave to his slaves his property, to each man his work, and commanded the doorkeeper that he should be watchful— 35 be ye therefore watchful, for ye know not when the master of the

²⁰ And if those days....short] 'And except God (one MS om.) had shortened those days' $E^{\tiny{215}}$. Thus S is harmonised to Mt xxiv 22 against E 28 what time....pnt forth] Cf 'when the branches become tender, and the leaf springs forth and buds' $E^{\tiny{186,187}}$ 33] so also $E^{\tiny{216}}$

ون مادی می حفظی می دو براه مادی کی در دراه مادی کی در دراه می کا در دراه می کا در دراه می کا در دراه کی درام کی در

الحر مدر لهزي دهم المراب المام ولمناه المعمد دحب מחסו לכו בשול השביד איבוא בובלא ואשדמנים מושלומים. "محتب همه کنهٔ دلم حددید دلم بهمه دوده دحده. יסבה מהא כבולם השמצה לוכא ליכא בה מהכיף سعن محمد معدد عدامه مراسه معدد ماماه ماماه eafano Jedn rain rann, ndeiden nnseeden el במשבשום במשל בתשמה מצור ממש משהמי מצו השובי לעבור [תובא] מוא ימצבש מחא עוד העוברן ممه سيه تسني ملحمص مصمحام سني محملكما حدمه ما مومعد ومها بعد وم عمده مسلم حمها worth subs _ lm. eers Lis seigh eerd lab, "eeal וכן עיו השבוא לחלבם בוא במאל היבשא ויין ביו محمصة عربوت والمحدون المعادم المعادم المحمدة سميم لموم ، سب كنة هدم دحديم به دلحمدة بر מא עבנה הסניכה כשבה למשבי אהבי אהבי ארבי בה rei rhadei acido, cealm eleca cono los racion השנא מבהם השבהם יף.

 S^{cat} 5 مرتب S^{cat} 6 مرتب S^{cat} 7 مرتب S^{cat} 6 مرتب S^{cat} 7 مرتب S^{cat} 6 مرتب S^{cat} 6 مرتب S^{cat} 7 مرتب S^{cat} 6 مرتب S^{cat} 7 مرتب S^{cat} 6 مرتب S^{cat} 7 مرتب S^{cat} 7 مرتب S^{cat} 8 مرتب S^{cat} 8 مرتب S^{cat} 9 مرتب $S^{$

house cometh, not if it be in the evening-time, nor if in the S

36 mid-night, nor if in the twilight, nor if in the dawn,—and shall he

37 come suddenly and find you sleeping? And that which to you

I say, to all of you I say—be ye watchful!"

xiv t Two days before it was the Unleavened Bread of Pasek the chief priests and scribes were seeking how with guile they should take 2 hold of him and kill him, for they were saying "Not on the Feast, 3 that there be not an uproar of the people." And when he was in Beth Ania in the house of Simon the leper, while sitting at meat, there came a certain woman carrying a vase of perfume, nard of good pistic, the price of which was great, and she brake it and 4 poured it on his head. And there were some whom it displeased 5 in their soul and they say "Wherefore is this [waste]? For it could have been sold for three hundred denars and be given to the poor." And they were murmuring among themselves against her. 6 Now Jesus said to them: "Suffer her; why injure ye her? for a 7 fair deed hath she done unto me. For at all times the poor are by you, and whensoever ye will ye can do for them; but I, at all s times I am not by you. For this which she hath done, as if for my burial, lo, she hath done it and beforehand hath perfumed my o bodily frame. Amen, I say to you Wherever my gospel shall be announced, in all the world there will be for her the memory of this which she hath done."

And Judas Scariot, one of the Twelve, went unto the chief priests so that he might deliver him up. And they, when they heard, rejoiced and promised that they would give him silver; and he was seeking an opportunity so that he might deliver him up. On the first day of the Unleavened Bread, when the Passover was slaughtered

⁵ among themselves] S: so I read the photograph
12 slaughtered]
S (sic): cf Lk xxii 7

مرحب من المراك بهد الماك المنت المال الما حر الملحدده، معرفة لهم اله لوزدع هم ولا دوم لحنه سد معمل حمد محدم الما حمانه المن محدد סאתבים לתוא בנולא וכן אמי ובנו מלא למו איבו מם صه معنه بملك مدم وبرسم عمر الملمية، ١٥٥٥مم حسمه لده عليمه سته ادمه دو حدمه محليدم لمحر משו במשל [זשהים הנבור המתושל מלודי ל מום اعماء سرعا معدلم نصمة المحدد معدده معدده الماء man iern non ex dizaida. "acr acucy anch אבי למחם מחב. אבן אבין אבינא לבחב העד حدد معد من بعادد واست مع عدد معدد معدد אוא משום במחום ווי שני מוח בשולם . _ ממו "מה הן אבי למה ב עד הי של בשל האמצל איצש בובי בללא "מכוף האנא אול איבוא הבליב. בלמש, ה, היו של מש משיא באונים באולע כוֹם הצואה פשה משיא שם אובא ه و بالمحر مام

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¹³ בבם [S (sic) 14 בוֹ * היא מוֹ אַ S (sic): there is no room for ביב מבל [S (sic) 19 מבל אבר [S (sic) 22 במים] S (sic) מבל בא [S (sic) 3 (sic) 3 (sic) מבל בא [S (sic) 4 בא מבל בא [S (sic) 4 בא מבל בא [S (sic) 4 בא מבל בא [S (sic) 5 (sic) 5 (sic) 5 (sic) 5 (sic) 6 (sic

his disciples said to him: "Where wilt thou that we go and S 13 make ready that thou eat the Passover?" And he sent two of his disciples, and said to them: "Go to the town; lo, there will meet 14 you a certain man carrying a vessel of water. Go after him to wherever he entereth, and say to the master of the house: [Our] Rabbi saith, 'My time hath arrived; where is my guest-chamber 15 where I may eat the Passover with my disciples?" And lo, he will shew you a certain large upper-room furnished and made ready; 16 there prepare for us. His disciples went as [he said] to them and came to the town and found as he said to them; and they made 17 ready the Passover. And when it was evening he came with his 18 Twelve, and while they were sitting at meat and eating Jesus said to them: "Amen, amen, I say to you One of you that eateth with 19 me, he will betray me." Now they began to be grieved and were 20 saying to him each one of them "Is it I?" But he said to them: "One of the Twelve, that hath put forth his hand with me in the 21 bowl. And the Son of Man goeth as is written of him, but woe to that man by whose hand the Son of Man is betrayed; it were profitable for him if he had not been born!"

And while they were eating bread he blessed, and brake and gave to his disciples, and said to them: "Take, this is my body."
And he took a cup and blessed, and gave to them and they drank from it. And he said to them: "This is my blood of the new covenant, that for many is shed. Amen, I say to you that no more shall I drink of the offspring of the vine, until that day in which I shall drink it with you newly in the kingdom of God." And they had glorified God and went out to the Mount of Olives. Jesus saith to them "All of you will be offended in me, for it is written 'I will smite the shepherd and the lambs will be scattered.' And what time I have arisen, I go before you to Galilee." Kepha answered and said to him: "If all of them shall be offended, I not."

¹⁹ to be grieved] lit. 'that it should grieve them'

covenant] S (sic); om. 'of' S (Mt) and S (Lk): cf Lk xxii 20

25 offspring] so also E^{2x2}: see on Lk xxii 18

S Kink fink fink sar of ink " Kl Kik _ alrabi بهانه حلينه حن حليه صحابه معنه ماد، مها اقس لهله اقسم لهدورة در. "معحدم حر دلمنة محة שאר עושה עם ומשבר הן אשב אמשהו ל המשו ברו منعمر منامع، معدد معرضا مهده منعد مسامع معدد المالحمية من من من من الما شمرة للما شمرة olicance olinus osi, ledenio oledocan. "Orei لصه حنب هر لم ليعير حدهم لحمله شمونه ملل סופל בל אפסשה. בל אובא מבאלא שמא וא בצבעא הלשבה מנוח שבלא. "האמן אבי בהל מהק כאינים בלא אבר הממו אויז אוםר גן גין בוש מש עשי אום נשר במשב השתשל בשהם המבון בשבה השבה השלה שלבה ماره مندملا " بندهام، محد مدسه مسعدد لا معدية ماره الم المحلم حالا منع بالم المعلم حابه المحابة مره حدد در در در المربع المربع من من مند مند مند عدد المربع المرب ولم يدخير هوه هديم لمحتون الهد "مهرم دولم احس معرية المحت والمحتورة والمحتورة المحتورة المحتور الدا معمه بدباشة حمستدرا بدياطة هذا كالهدى بده صه مند. هم وتحولم له «محو هم تحدلك عمل معمود سد حم المنطقة مديده ديم ماليكم. دو. عصبلم موهدتم ountin of purity early varies varies "vane" מיטש שן הודהוז טש בישן ואבעו שן צודאיו טש בקיר iska mbal kok krusa, "nalsaka bukim, maruk לש ובי מנצבש "משנה ב אומה למש, אינא משתיחש, المسدد حر مملس ومسحم عمل هدم محسم لحددم وزد שוזה שבשוט הושב הדד מדי שוזה שבשוט עושד Juan ceapo - cares very expression for 30 Jesus saith to him: "Amen, amen, I say to thee Thou to-day in S this night, before ever the cock crow twice, three times thou wilt 31 deny me." And Simon all the more said "If it shall be for me that I should die with thee, I will not deny thee." And so all of 32 them also said. And they came to the place which is called Gedsemane, and he said to his disciples: "Sit here, while I pray." 33 And he took Kepha and James and John, and he began to be 34 gloomy and to be in trouble. And he said to them: "It doth 35 grieve my soul even unto death." And he departed a little, and he fell on his face on the earth and was praying if it could be that the hour 36 should pass from him. And he said: "My Father, everything is in thy power; cause this cup to pass from me—but not my will, mine, 37 be done, but thine!" And he came and found them sleeping, and he said to Kepha: "Simon, thou hast slept; hast thou not been 38 able one hour to watch? Watch and pray that ye enter not into temptation; the spirit is willing, but the body is infirm." And he went again and prayed, and the same word he said. And he came and found them again asleep, for their eyes were laden with sleep, 41 and they knew not what they should say to him. And he came for the third time and said to them: "Sleep and take your ease; the hour hath come, the end hath arrived—lo, betrayed is the Son of Man into the hands of the sinners! Arise, let us go; lo, he that 43 betrayeth me hath drawn near." And while yet he was speaking Judas, one of the Twelve, came, and with him a great multitude carrying scimitars and staves from the chief priests and scribes and 44 elders. And he gave them a sign, he which was betraying him, in that he said to them: "He which I kiss, he it is; take hold of him 45 warily and carry him along." And immediately he came unto him 46 and said to him: "Rabbi!" and kissed him. And they laid hands 47 upon him, and took hold of him. And one of those standing by drew a sword and smote the chief priest's slave and took off 48 his ear. Jesus answered and said to them: "As against a robber have ye come forth with swords and with staves that ye might 49 take hold of me! Daily with you am I in the Temple—while

³⁶ My Father] 'Father' E^{229} 38 willing] 'willing and ready' E^{231}

S Lobiom pier Kl Kik alm is Kleimo Kik Lashal لر. علم حولا وبعلمه ومحمه المعصمة مهمه ممام دماسه present original representation of the contraction בבב מממ⁵⁰ ,ממזשלם אלגלש אצוא מלואם אומש אממ unds charmo asia kumo sift "anachom, lusas Kima si comlas more ano porta kima se bad ساف محسما بع محمس مهم معمده مزعمه معدده سعده محقدة فما مرمه علمه مرسع عزء سفيعا محمد במצי שב ממש הבם מושב שלמשם בוצ במשם שם "בי המש בשמשה ההלשה המשבה הלום יהשומולתוז האחותם موه حلمه، هم بعد حلم ملك مرهم به ما مهم مهما יזשרן זים סדם בלמשי, האכיני שוארושים באבונשי. האכיני سعم معمانس لصداء المحدد مديم معافلهم مدرة , חש החד מוזש מלשמם מיזיע זישר אלז מוזיה מוזשר months apres con ic. contains contains האבי לש הפנא אות פת לבא מוא משמהן בליף משלב במחם .בשלה הל הבשם המם בחב ביה משמי בשלם מוסושל ששח הוה הוה מו זשהם שמנו העבי הבים הבים הוה שבים השב הם בשנה השואה הבואה הצואה שלבן ent exert. "oic emin mery ji, leashm. ohei حديم حديد حموميم لحم مصوب المسم كمن ممامي مديم שברשט בוא בשמוא לבים מברשט בירות man la ruic. mo landa "aria aima laia am מל המש השם הבשילה לש הששה היצשה משפשלם

⁵⁴ مناهد] S(sic) 56 مناهد S^{ed} 62 مناهد S(sic)

teaching ye were not laying hold of me—but because the Scriptures S 50 should be accomplished." And all his disciples had left him and 51 fled. And a certain youth was coming after him, and he was dressed 52 in a cloth, and there went many folk and took hold of him; and he 53 left the garment in their hands and fled from them naked. they carried Jesus along unto the chief priests, and they were 54 bringing with him all the chief priests and elders and scribes. Kepha was coming from afar after him as far as the house of the chief priest, and was sitting by the guards and was warming himself. 55 Now the chief priests and all the multitude were seeking against Jesus witness that they might kill him, and were not finding any; ₅₆ and many were witnessing against him lying witness, and their witness 57, 58 did not agree. Now some rose up against him and say "We ourselves have heard him that he said 'I will pull down the Temple made with hands, and in three days I will make another not made 59, 60 with hands." And not even so did their witness agree. And the chief priest rose in the midst and asked Jesus, and said to him: "Dost thou offer no answer? What are these bearing witness 61 against thee?" Now he himself was silent, and not any answer did he return. And again the chief priest asked him the second time and said to him: "Art thou the Messiah, the Son of the 62 Blessed?" Jesus answered and said to him: "I am he, and henceforth ye will see the Son of Man sitting on the right hand of Power 63 and coming on the clouds of heaven." And the chief priest then rent his clothing and said: "Why henceforth is there required for you 64 our witnesses? For lo, all of you have heard his blasphemy. What seemeth it to you?" And all of them were judging him guilty of 65 death. And some of them began to spit at him and to buffet him, and say: "Prophesy to us now." And the guards were smiting him

⁶³ our witnesses] Sed (sic)

حل قومه، "محد [همه] حمد النام الماد حقاله المامه كالمحدد على المامه المام المحدد على المحدد على المحدد على المحدد المام المحدد المحدد المحدد المام المحدد المام المحدد المام المحدد المام المحدد المام المحدد الم

- on his cheeks. And when Kepha [was] in the court of the chief Spriest a certain maid of the chief priest saw him warming himself,and she saith to him: "And thou also wast with Jesus the
- 68 Nazarene." But he denied and said: "I know him not, and I am not acquainted with what thou sayest." And he went forth to
- 69 the outer court and again the maid saw him, and she began to say
- 7° to those standing by: "And this *one* also is of them." But he again denied. And again after a little those standing by said to Kepha:
- 71 "Truly thou art of them, because thou art a Galilaean." \$And he was \$A143 asseverating and sware "I know him not," this man that ye say." \$A
- 72 And the cock crew the second time, and Kepha recollected the word that Jesus had said to him ["Before] ever the cock crow twice, three times thou wilt deny me." And he had begun to weep.
- And in the morning the chief priests and elders and scribes and all the people took counsel, and they bound Jesus and carried him
 - ² along and delivered him up to Pilate. And Pilate asked him:

 "Art thou the king of the Jews?" He answered and said to him:
 - 3 "Thou hast said it." And the chief priests were accusing him much,
 - 4 and he no answer was giving them. And again Pilate saith to him:
 "Dost thou return them no answer? Seest thou not how many are
 - 5 bearing witness against thee?" [Now Jesus] gave not any answer, [so that] Pilate was [wondering.]
 - [Now at every Feast] he was releasing to them one prisoner, whichever they [were] asking [of him]; and there was imprisoned a man, an evil-doer called Bar Abba, and he had been a man that did evil deeds and committed murders. And the people exclaimed and
 - $_{9}\,$ began to ask that he should do something for them. Pilate answered

⁷¹ was asseverating] asseverated A 8 exclaimed] S (sic), i.e. $dva\beta o \dot{\eta} \sigma as$

بنة وبالمه وحر سعد معالده سماده ومدالمه موتعم لعديم داحة محم دعيل ددين المعا معالمه وملله משל בשבת בשות השר קדש עדש בשון בשעם Letema rimores Elamia poe azi man laneimi "מם דיש בידו ליש ביא ליג נכיא הביצ לשו יים משון محرب برع مملكيع، معدم اممه بدع مدمنه ماسم מוצאה השר זשל במשל הלצים הצושה העושר אבה אשום lmo_ liene er karter rurae "onafification" La riba randum eifain agia Lelm maeir "malexam, الحديما مانده ما معمه محقمء ملياء ماءره مامرنم حداده علم حادمه من درسه من المحسب مهمه لم خد العم حملت مازم سهم حكقهر مداله علا حدة درسه معليه maralka, maialik, maulek. aura raa aam indom, riezm oneanm, rijaenim. "ozuro lika کردنی میزیدی در مینی کی دوس دوس در مینی کرده در کرد در ک orioena resert revers. "sorprise trocky repairs To The republican aioseps "oraco pa meis recond ددهدی مهم لی نعد. "مامهمه معلیم سلمه, حيتم معزده عليهم قعم. ممنهدم ممزدهم حميات مرمومه والمحمد المرابع مرمون مالم مرتب המחוד. במוש שנה מחם בבמ לון בשא עד בי יבעה חשה בן שבלוח. "מבלהבין מחם בלחש, מבניהין דשימם_ ممحنوب به عنه صحاحه محدم له الملتم محدم.

¹¹ and S^{ed} (mea culpa): cf Mt xxvii 20 13, 14 For the restoration, cf especially arm S^{ed} 16 S^{ed} S^{ed} S^{ed} S^{ed} S^{ed} S^{ed} S^{ed}

and said to them: "Do ye wish that I release to you the king of the S 10, 11 Jews?" For Pilate knew that from envy they delivered him up. And the chief priests persuaded the people that for Bar Abba they should ask, that he should release him to them. Pilate answered again and said to them: "What therefore do ye wish [that I do to the king of 13, 14 the Jews?" And they again were crying out: "Crucify him!"] Now Pilate said [to them: "Why? For what evil hath been done by 15 him?"] And they the more were crying out: "Crucify him!" Now Pilate was wishing to do the will of the multitude, and he released to them Bar Abba and delivered up to them Jesus when scourged, that 16 he might be crucified. And the soldiers carried him along within the 17 court, which is the Praetorium, and called all the cohort; and they clothed him in purple and plaited a crown of thorns and set it for 18 him and began to greet him, saying: "Hail, king of the Jews!" 19 And they were smiting him upon his head with a reed and were spitting in his face, and they fell on their knees and were worshipping 20 him. And when they had mocked they stripped him of his purple and clothed him in his own garments, and brought him forth that 21 they might crucify him. And they compelled Simon, a Cyrenian, who was coming from the field, the father of Alexander and of Rufus, that 22 he should take up his cross. And they brought him to the place 23 called Gugaltha, which is interpreted 'Skull'; and they gave him 24 wine perfumed with perfume, and he took it not. And they crucified him and divided his garments among them and cast for them lots. 25, 26 Now it was the third hour, and they crucified him; and his trespass 27 was written: "This is the king of the Jews." And there were crucified with him two robbers, one on his right and one on his 20 left. And they were blaspheming against him and wagging their heads and saying: "Oh! Destroyer of the Temple and builder of it

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"همدی سه بیم تحب سه سیم حید کید تحبی المقد تحبی المقد تحبی منه دهای زمی کام الحب عدماند. المحت تحبی منه دهای زمی عدمه دهای در سال می دهای معمود دهای در محلی میمورکی سال میمود دهای دهمه میمود دهای در محمد دهای در حالی در محمد دهای در حالی
"همی از به و به از به در اله تا به اله تا به اله اله تا به اله به اله تا به تا به اله تا به اله تا به تا با تا

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- 30 in three days, save thyself alive and come down from the cross!" $\mathcal S$
- 31 And again the chief priests also, laughing one with another, with the scribes, say: "Others he saved alive, himself he could not save alive;
- that we may see and believe!" And those also that were crucified with him were reproaching him.
- And when it was the sixth hour there was darkness unto the
- 34 ninth hour, and at the ninth hour he called with a mighty voice:
- 35 "My God, my God, wherefore hast thou left me?" And some folk of those standing by heard and say "For Elijah he hath called!"
- 36 And one ran *and* filled a sponge with vinegar and set *it* on a reed and gave him to drink. And they say: "Let be; we shall see if
- 37 Elijah cometh and taketh him down." And he, Jesus, crying out with a mighty voice expired.
- And the veil of the Temple was rent in twain from the top unto the
- 39 bottom. Now when the centurion who was standing by him saw, and when crying out he had expired, he said: "This truly is the Son of
- 40 God!" And there were women standing from afar that were seeing— Mary Magdalene, and Mary daughter of James the Little, the mother
- 41 of Joseph, and Salome,—those that came with him from Galilee, and many others that were serving him, that had come up with him to
- 42, 43 Jerusalem. And it was on the sabbath, and there had come Joseph from Ramtha, an honourable man, a counsellor, and he also was looking for the kingdom of heaven; and he dared and went in unto
 - Pilate and asked for the corpse of Jesus. And Pilate was astonished that he was dead already, and he sent and called the centurion and
 - 45 asked him if he were dead. And when he learned from the centurion

31

عليه ليمهد ١٥١٥م معدم كرمية معدم كالمعدم كالمعدد كالمع حمل مدهنه ورمية صمه لم حدمه معلد دعمه مانح حل لهزيم دديم مده المدني بدني مردله مدنيع دنه دعمه سرر ممر بالم المهميع المعتم عديد عديد عديد المارد ا משעה המווחמה. מונת משונלה, המות בוול בבהב סבוסק. הנאלין נוכצענים, "מכצפוֹא כעדכיבה אל, לביף מבהוא בה שלם שמצא. "האמן שה, בופצחין מן הין علال لم دعم ودمن مدمن الحلا وزدم مدمل لد. ممل مسر وحمله مهم مر دعمه معل لديم عدمزي مسر etics ribe of remain of the rafts with a start مصحة لصر لح مادسل لعدم مه سه نعدم حدم عدم المادر مه واعده معر معر لمه مدم مدم مع ومدمه عملة המום מסא. "אה דבין ללעבינים מלאי יולה השא השא حمدم لحمد اللله المحر المسامات بمحدث المحدة الحمد "הבה שמב נפסוין האול הואנג מהמ לא אמה מלל ההעל

علم مملامم علد

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In Mk xvi 1—8 S^B denotes the readings of my transcript, made at Sinai in 1893.

2 $\neg dv \in S^B$; $\neg dv \in S^{ed}$ 4 $\neg dv \in O$ S^B ; $\neg dv \in S^{ed}$ 5 $\neg dv \in S^B$; $\neg dv \in S^{ed}$ 4 $\neg dv \in O$ S^B ; $\neg dv \in S^{ed}$ 5 $\neg dv \in S^B$; $\neg dv \in S^B$;

- 46 he gave his corpse to Joseph. And he bought a cloth and brought S and wrapped it in the cloth and laid it in a tomb that was hewn for him in the rock, and he rolled a stone and put it against the door of
- 47 the tomb. Now Mary Magdalene and Mary the daughter of James xvi 1 had seen where he was laid. And when the sabbath was past they bought oil and spices—Mary Magdalene, and Mary the daughter of
 - ² James, and Salome—that they might come and anoint him. And at the dawn on the first day of the week they came to the tomb when
 - 3 the sun was up. And they were saying in themselves: "Now who
 - hath rolled away for us the stone of the tomb? Because it was great exceedingly." And they came, and they saw that the stone was rolled
 - 5 away, and they entered the tomb and saw a youth sitting on their
 - 6 right hand and dressed in a white robe, and they were afraid. And he saith to them: "Fear not; Jesus the Nazarene ye seek, him that was crucified. He hath risen and is not here; lo, his place where he
 - 7 had been laid! But go, say to his disciples and to Kepha 'Lo, he goeth before you to Galilee: there shall ye see him, as he said to
 - ⁸ you.'" And when they heard they came forth, and they went away and to no one aught said they, because they had been afraid.

[Subscription in S]

HERE ENDETH THE EVANGEL OF MARK.

. 0 . 0 . 0 . 0 . 0 . 0 . 0 . 0 .

EVANGEL OF LUKE.

² they came] S^{B} ; they come S^{ed} 4 And they came] S^{B} ; And they went S^{ed} : see Appendix III 7 ye see] S^{B} ; they see S^{ed} 8 had been afraid] S^{B} ; were afraid ($o\sigma$, were fearing) S^{ed}

[The following fragment is all that survives of S. Mark in C.]

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[xvi 9—20]

(A409 has بعدم for عمده, and omits معرفان)

[The following fragment is all that survives of S. Mark in C.]

[xvi] 17 that believe in me: these in my name demons shall cast out, with a new tongue they shall speak, serpents they shall take up in their hands, and if any poison of death they shall drink it shall not hurt them; on the infirm they shall lay their hands and they shall be made whole."

Now our Lord Jesus, after he commanded his disciples, was taken up to heaven, and he sat on the right hand of God. But they went forth and preached in every place, the Lord being with them in all, and their word he was confirming by the signs that they were doing.

[Subscription in C]

HERE ENDETH THE EVANGEL OF MARK.

. 0 . 0 . 0 . 0 . 0 . 0 . 0 . 0 . 0 .

EVANGEL OF JOHN.

[xvi 9—20]

15 Cf Addai 8: 'We have been commanded to preach his gospel in all the creation.'

16 Cf A 21: 'And when again our Lord gave the mystery of Baptism to his apostles, thus he said to them "He that believeth and is baptized shall live, and he that believeth not is judged."'

17, 18.] A 21 has: '17 This shall be the sign for them which believe—that with new tongues they shall speak, and devils they shall be casting out, 180 and their hands they shall be laying on the infirm and they are made whole.'

19 Cf A 406, 409: 'And Jesus went up to heaven and sat on the right hand of his Father' (A 409 has 'Our Saviour' for 'Jesus,' and omits 'to heaven')

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¹³ Agaz month and some A

EVANGEL OF LUKE

- Because many have wished to write and to declare concerning S
 those matters which among us have been completed, as they who
 from of old were eyewitnesses and servants of the word have
 delivered to us, it hath seemed good to me, even me, who have
 investigated them all from the beginning, carefully one by one to
 write them to thee, illustrious Theophilus, that thou mayest know
 the truth of the words which thou hast been taught.
 - 5 There was in the days of Herod the king of Judaea a certain priest whose name was Zacharia of the division of Beth Abiam, and his wife was of the daughters of Aaron—her name was Elisabeth.
 - 6 Now both of them were righteous before God and were walking in all his commandments and in the uprightness of the LORD, and were
 - 7 blameless in all their way of life. But no son had they, because Elisabeth was barren and both of them were advanced in days.
- Now it had come to pass when he was serving in the order of the priests before God, that in the custom of the service of priests it had arrived to him to bring in incense; and when he entered the Temple a number of the people were standing and praying at the season of the incense. And there appeared to him, even Zacharia, an angel of the Lord standing on the right hand of the altar of incense; and he was agitated and trembled when he saw the angel, and fear fell upon him. The angel saith to him: "Fear not, Zacharia; for lo, God hath A57
- hearkened to the voice of thy prayer, \P and thy wife Elisabeth shall bear \P_A thee a son, and thou shalt call his name John. And thou shalt have

⁶ way of life] or, 'habitation.' So also E^7 ('They were blameless in all their habitation'): of Lk ii 37
been heard before God A $E^{8, 12, 14}$

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[The leaf of S which contained Lk i 16—38 is missing.]

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 $^{28 \} Cf \ A \ 180$: حق معن بما ہمایہ بھا نہیں نہیں نہیں ہمایہ بھر کہ A^a عمریہ بھر کہ A^a عمریہ بھر کہ A^a عمریہ بھر کہ
S. LUKE I 249

shall be great before the LORD, and wine and strong drink he shall not drink, and with the Holy Spirit he shall be filled while yet he is in the womb of his mother, and many of * * * * * *

[The leaf of S which contained Lk i 16—38 is missing.]

38, 39 the angel from her. And Mary arose in those same days and went 40 np with care to the hill-country to a town of Judaea. And she 41 entered the house of Zacharia and greeted Elisabeth, and it came to pass when Elisabeth heard the greeting of Mary the babe leaped in ⁴² her womb. And Elisabeth was filled with the Holy Spirit and with a loud voice she cried out and said to Mary: "Thou art the blessed 43 among women, and blessed is the fruit in thy womb! What is it hath done me this, that the mother of my Lord should come unto 44 me? For lo, when the voice of thy greeting fell in my ears, with 45 great joy leaped the babe in my womb! And happy is it for her which shall believe that there cometh to pass a fulfilment for those 46 things that were spoken with her from the Lord." Saith Mary: "My soul doth magnify the LORD and my spirit hath rejoiced in God the Life-giver, in that he hath looked upon the lowliness of his handmaiden; for from now all generations will be calling me happy, in that he hath done unto me great things—he, whose Name of mercy is glorified and holy unto the age and on the stock of them that fear And he hath made a dominion with his arm and scattered the understanding of the hearts of the proud. And he hath brought down the mighty from their thrones and lifted up the lowly, and he hath filled the poor from his goodness and †despised† the rich 54 empty. And he hath cared for Israel his son, and hath remembered 55 his mercy; as he spake with our fathers, with Abraham and with 56 his seed for ever." Now Mary remained by Elisabeth about three months and returned to her house.

B. S. G. 32

¹⁴ boasting] 'gladness' E^7 28 Cf A 180: 'For when Gabriel announced to her the good tidings...he said to her: Hail to thee, blessed among women!'. So also in E^{40} there is no trace of the other clauses. 30 'Thou hast found grace before God' (A^a pr. 'Lo') A 57 46, 48 Cf 'And she glorified and magnified (and thanked A^a) the Lord, in that he was pleased with the lowliness of his handmaiden' A 180 53 despised] S (sic): probably a mistake for 'sent away'

Sassing King of the said will see the said שבבות הבני להמוכח האמצי וכי שנות להחות מונה مهم لهر "مهم معمد من تلفظه مهم لحلاته بها ممه תלוז משת אושתם היובו, ממשתו משת ממש היוםם سمعة عند منا سا باتعده المعدن الم لنه منع دعة دلم دعم המסהל בצבה ממה מישהו יישות. יישה השבי המס אבי לשכמה, השמות מם שלבם השושש לתצם" . הלפלות השך הוציתו מה שבמ "הבח בצבלה אשהו אמהוא הלצנח. הבוץ Lamba Le roller dama camba amenda ralkl عدديسه مدمله لمهنم ديسه، سلم حمدالم سه، ٥٠٠مسم משרע בושה בין אמשו ביש ממש הישאל במשבום ממש המושה בומו "משל ובין אבמה, ביומו המשב הנואו האבן זבה ארופיתי שמלת מש מבביע בשבי לבבש. محدد لم ومزملم. "ممميع لم مذب دستم حصله ددمد בבגש "העוד האמן כפסמד הוביסש, סגיצה המן בלב, ممحدب لنبت حر منجم دحملدحص مدمل دهس لر. قدمحد תנוא בב אכחה האלגבי לגיאסטשי, סגיבא מהסבלא מרסבלה היבא לאכומת אכם ייונטל ל הגלא העלה נטפום מן مرية وحماد معامل معدمه، ومرية المام الماد حلمه حمله وستبر «ممدله لمادم» وحلم الملامة المرابع الم אול פגק בין הפה הכילשל היבושה משחקים שותם לוהל ואלש הבשחן נשבון בהנעה בן וחבה. "הנשון Lyly reason original, expess year engine is Kuais Lubra Kam Ki pi Killi "Kaler KujaKa שמשו שליטחשי איש ראשי בציד [עטש] שיע עלייצים · o. Lrier

⁷⁸ حدسك [S (sic) 79 مصف مجاه [The appears to be undotted in S

S. LUKE I 251

And when the time of Elisabeth's child-bearing was accomplished S 58 she bare a son, and her neighbours and the members of her family heard that the LORD had multiplied his mercy unto her, and they 59 were rejoicing for her. And it was the eighth day when they came to circumcise the lad, and they were calling him by the name of his 60 father Zacharia. And his mother said "Not so, but he shall be 61 called John." And they say to her: "There is no one in thy stock 62 that is called by this name 'John.'" And they had said to his 63 father also how he wished that he should be called; and he asked 64 for a writing-tablet and wrote on it "John is his name," and in the same hour was unloosed the band of his tongue. And he blessed (63), 65 God, and all of them were astonished. And fear came on all their neighbours, and in all the hill-country of Judaea these things were 66 being spoken, and they were laying them up in their heart and were saying: "What will this lad become, whom the hand of the LORD is 67 with?" And Zaeharia his father was filled with the Holy Spirit and he 68 prophesied and said: "Blessed is the God of Israel that hath visited 69 his people and made for it a redemption, and raised up for us a horn of 70 life in the house of David his slave, as he said by the mouth of his holy 71 prophets from eternity; and he hath snatched us away to life from the 72 hand of our enemies and of all that hate us, that he might do mercy 73 with our fathers. And he hath remembered his holy covenants, the 74 oaths that he sware to Abraham our father, that he would give to us that without fear we should be redeemed from the hand of our 75 enemies, that we might serve before him in uprightness and in 76 righteousness all the days of our life. And thou, lad, the prophet of the Highest shalt thou be ealled; thou shalt go before the 77 countenance of the LORD, to make ready his ways that he may give the knowledge of life to his people by the forgiveness of their sins, ₇₈ because of the mercy of the compassion of our God, wherewith he 79 will visit us as the sunrise from on high; thou shalt shine to them that in darkness and in the shadows of death are sitting, that we 80 may direct our feet in the way of peace." Now the lad was growing up and waxing strong in spirit, and in the wilderness he was until the day of the shewing of him unto Israel.

⁷⁶ thou shalt go] so also E⁷, without connecting particle

'sun' E²⁰ (not E³⁰)

79 thou shalt shine] or, 'it will shine'

we] or, 'he'

Simo watwalk kam soo am kasais kama' तिकारिक त्राया स्थाप कार्य प्रतिकारिक वार्यक्रिक कार्यक्रिक कार्यक्रिक שמה בבר שיני איר אמים במסיבים יובים שמיים אוא בין [און] מישאבל המש לוה י שול מש שא בא בישונים [המש المحم المحمد المحمد المالم المحمد الم Extens trans train the temporal cut and محنيط مامهم حد دلم دم معدم معدم المراك دوندم حر حموس موه ددهد موحد موحد مرد موحده موحده Les rolling Lein cocison caicon cariois معد مع مراعد المعامل المعامل المعامدة صمه لهدم حص حملاته [معد] حين صمه مدلن حرانهم حل י אתם בו [תיוא] לבתלא במשל מיושלת במשלמם alus ama amel dam rimi riss mbuasada الم ي ماسيم من محمد ع مصل عصد محمد ما الماساء ماساء م معدونه لامماء مراعة مراعة مراعة المراعة المراع «ماله لحف محدم حسنه منهمه, حزم حديد במשבה השבבה הקע בים [תוש מש בינות שמהיושם لملع معد دنوس ددرة معدم معدد عدرية ווושבא המולם [עושבו] בשירושט בןיין שמטן טיוויקע $^{385}_{\P A}$ و و المعام معا مهمع زمو محام

¹⁴ Kitomore i Kitomore di Kale A 180; Kale Kale A 180; Kale Kale Kale Kale A 180; Kale Kale Kale A 180; Kale Kale Kale A 180; Kale A

ii ı And it came to pass in those days Augustus Caesar had commanded S ² all the earth that they should be enrolled. Now this was the first 3 enrolment in the years of Quirinus, governor of Syria. Now every one [was going] to be [enrolled], even from [his] city was each one 4° going to his place that there he might be enrolled. And Joseph also had gone up from Nazareth a city of Galilee to Judaea, to the city of 5 David that is called Beth Lehem, he and Mary his wife who was +b great with child, that there they might be enrolled, because both of 6 them were of the House of David. And when they were there her 7 days were fulfilled to bear, and she bare her first-born son; and she wrapped him in swaddling-clothes and put him in a manger, because 8 there was no room for them. Now there were shepherds there in that same place [and while] they were watching and keeping guard over 9 their ewes, there appeared to them an angel [of the Lord] standing [by them] and the glory of the LORD was shining upon them, and they 10 feared with a great fear. The angel saith to them: "Fear ye not; because lo, I announce to you a great joy that shall be for all the world—that there hath been born for you to-day a Life-giver, who is the LORD, the Messiah, in the city of David. †Lo, this† is for you the sign: ye will find the lad wrapped in swaddling-clothes and laid in a manger." And suddenly there appeared by him a host, and the many angels [of heaven] glorify God and say: §"Glory to God in the \$A180, highest, and peace in earth, and favour to the sons of men." \[\]

² the years of S (sic) 4 because both.....of David Cf as it is written Joseph and Mary his betrothed, both of them were of the House of David A472: so also E^{16} and Ephr.arm (on 2 Tim ii 8) 10 all the world S (= syr.vg): cf Mt i 21 11 the Lord, the Messiah S (= syr.vg); the Lord's Messiah E^{27} and syr^{palest} 12 † Lo, this † Lo, and he S^{cd} . Perhaps the scribe meant the text to mean:—'...the Messiah, in the city of David: He Himself to you hath come. Ye will find....' 14 Glory...earth] Peace in heaven and glory in earth A 180; Glory to God in heaven A 385 favour] good hope $A^2/_2$ E^{127} (as syr.vg)

"هر ده تماله هر لهههه هدار لديه المحتاك كلحتاك كالمحتاج ههه المحتاج المحتاج هه المحتاج المحتاء المحتاج المحتاج المحتاج المحتاج المحتاج المحتاج المحتاء المحتاء المحتاج المحتاج المحتاج المحتاء المحتاء المحتاء المحتاء المحتا

¹⁵ كن مام] emended from syr^{pulest} (for this spelling of كامن see Lk ix 51); ∗ ∗ الله مام المناه (sic): the first nún was certainly visible in 1893

After those angels went away from them to heaven the shepherds S were saying one to the other: "Come, let us [go] to Beth Lehem and see this which hath come to pass, as the angel hath shewed us." And they went hastily and found Joseph and Mary, and the babe laid in a manger, and they declared that which was spoken with them about that same lad. Now every one that was hearing from the shepherds when they were declaring about the things that they saw and heard were (sic) astonished and wondering, but Mary everything was laying in her heart and was comparing them in her mind. And those shepherds returned glorifying God and speaking about the things that they saw and heard, as was said to them.

And when eight days were fulfilled the lad was circumcised, and his name was called Jesus, as was said by the angel before he was conceived in the womb; and the days of his cleansing were finished, as it is written in the law of Moses. Then they took him up to Jerusalem, that they might make him stand before the Lord, as is written in the law of the Lord "Every first-born male opening the matrix, the Holy one of the Lord he shall be called," and that he might give the sacrifice, as is written in the law of the Lord: "A pair of turtle-doves, or two young doves."

Now there was a certain man in Jerusalem—his name was Simon—upright he was and righteous, and he was receiving the supplication of Israel and a holy Spirit there was upon him; and it had been said to him by that holy Spirit, that death he should not see until he should see the Lord's Messiah. And he came in the Spirit to the Temple, and when his parents were bringing him in, even the lad Jesus, that they might do for him as is commanded in the Law, he— Simon—received him in his arms and blessed God and said: "Henceforth thou dost dismiss him, my Lord, in peace—even thy servant, as thou hast said. For lo, mine eyes have seen thy mercy which thou

^{25, 26} a holy Spirit] of Mk xiii 11, Joh xx 22 26 the Lord's Messiah] 'the Lord Christ' E^{226} (quoted away from the context) 30 thy mercy] S (sic) E^{28} and syr.vg

" נסמוד ללוד ובצבא. השבשא ובצא אישואל. "אכסש, s الم معدم المحسم الموم على مرام المحالم علمهد. «محذم الم منع حصد ممحة لحني محمد مم من منح سينساء مهداه مدرية، معساه مهامعما لمخاصح وهدالك. والتعدد والدر وحدوريه ومحسه والمكلم حسعتهم של השושים שמים עדים שעני בעניבה ענים באנים באנים בי תשבנה שמש השבים שתים שה שתה זובתה הלשב וא nowy clust as pein mod of the cholohom "osien الم المعادي والمراهم موس عيد المحتب المادد. מה שול בשם השמשה השמשה השמשה השתחה השמשה המושה המושה המושה המושה המושה השמשה המושה ה محدد مدرسه مدلله وليه همه «محد هم محله em exchy proper lein. overlly mad alon, tagt LA TEMET MON enform Moista. "LOGE EL محنيع حد علحه دسيدلم عل دمدنم دمل حدم ددميد. ه ٥٠٥ معمديم لمايل معمه مهنومد مرائع در احم محمد مراعه معمد المعمد من المعمد المع ממש הווא אוב בבם ,שמצואם ישמלב אמש איא אמאליו لسماعلم حدده بولمنة بدهم مادنه مادنه معلد عممه حدديك ممس سعده حصد معلم خفهه المنافعة تمحمه وحدر موجه لعم معمد للم ود لم تنك ممص بنعه مديد مل بصعيدم مايدنم حمديم הבת להיאשה בבה הבה האה מבידה העד במה בבין ampazir pajo - cupraj no paj vazi uj com

³⁵ Cf Ishô'dâd (Harris, p. 34): حدن خصد المر الم حدن المرابع الم

 $_{32}$ hast made ready before the countenance of all the peoples,—a light S33 for revelation of the peoples, and a glory of thy people Israel." Now his father and his mother were astonished at the things that were 34 being spoken about him. And Simon blessed them and said to Mary his mother: "Lo, this child is set in Israel for the fall and for the 35 rising of many, and for a sign of contention that is spoken of; and thine own soul thou shalt cause a spear to pass through, that the 36 thoughts may be revealed from the hearts of many." And Hanna also, a prophetess, the daughter of Phannel of the tribe of Asherand she also was advanced in days, and seven days only with a 37 husband she was after her virginity, but the rest of her way of life in widowhood was eighty and four years,-this person from the Temple used not to go forth, and with fasting and with prayer 38 and with supplication by day and by night used to serve God-and she also stood up in the same hour and gave thanks to the LORD, and she was speaking about him +with+ every one that was announcing a 39 redemption of Jerusalem. Now Joseph and Mary, when they finished in the Temple concerning the first-born everything that is written in the Law, returned to Galilee to Nazareth their city.

Now the lad was growing up and waxing strong and being filled with wisdom, and the grace of God was upon him. And his kinsfolk every year were going to Jerusalem at the Feast of unleavened bread, of Pasek; and when he was twelve years old they went up, as they were accustomed, to the Feast. And when the days of the Feast were finished they returned, and the lad Jesus stayed from them in Jerusalem. And his kinsfolk knew it not, for they were supposing that with their company he went forth, and when [they had come a journey] of one day they were seeking him, even Jesus, among their

³⁵ Cf Ishô'dâd (Harris, p. 34): 'S. Ephraim. Through thy soul (saith he) thou shalt cause a spear to pass, that there may be revealed from the hearts many minds—those who doubted.'

E^{28t.} has three times 'Thou shalt cause a sword to pass,' as in the text here (J. Armitage Robinson in the 'Guardian' for Dec 18, 1895)

36 days] 'Seven days she had been with a husband' Ephr. Lamy iii 813

38 †with†] 'about' S (sic) that.....

Jerusalem] or, 'that a redemption of Jerusalem was being announced'

43 from them] after them S^{ed}

testy and the control of the control

company and among their kindred and among whosoever knew them. S[C]

45 And when they found him not, they returned to Jerusalem and there
46 they were seeking him. And after three days they found him in the
Temple sitting amidst the teachers, and he was hearing them and
47 was asking them questions. And all of them that were hearing him
were astonished, and were wondering at his wisdom and at his
48 answers. And when his kinsfolk found him they were astonished;
and his mother saith to him: "My son, wherefore | § hast thou done § C
to us thus? For lo, we in trouble and in much perturbation have
49 been seeking thee." He saith to them: "Why are ye seeking me?
Know ye not that at the Father's House it behoves me to be?"
50, 51 Now they did not recognise the word that he said to them. And he
went down with them and came to Nazareth, and was subject to

them, but his mother all these words was keeping in †her† mind.

Now Jesus was growing up in his stature, and increasing in his

wisdom and in his grace with God and with men.

Now in the fifteenth year, in the reign of Tiberius Caesar, in the governorship of Pontius Pilate in Judaea, Herod being tetrarch in Galilee, and Philip his brother tetrarch in the country of Ituraea and in the district of Trachonitis, and Lysanias tetrarch in the country of the Habilenes, in the high priesthood of Hanan and of Caiapha,—came the word of God upon John the son of Zacharia, and he was preaching in the wilderness and in all the country around Jordan the baptism of repentance for remission of sins; as is written in the prophecy of Isaiah the prophet: "A voice that calleth in the wilderness, 'Clear

⁴⁸ we] thy father and I S; I and thy father $E^{24,40}$ in trouble and] om. S (not $E^{24,40}$) 49 are ye....Know ye] were ye....Knew ye SFather's (see on Matt vi 4)] my Father's S behoves] behoved Sin ther t mind om. S; by the omission of a point C words] the words S 52 increasing pr. was S1 Tiberius | S illegible; reads 'in his mind' Judaea] so also $S^{*\text{(vid)}}$; Judah $S^{1(deed)}$ C has 'Tiberinus' the Habilenes Habilene S^{ed}, but with the plural nitis] in Trachonitis S 4 Clear ye] Make ye ready S sign

CS rial amls a local rian amls $^{8}A330$ races ribra rest races $^{8}A330$ races ribra rest races $^{8}A330$ races ribra races rest races races rest races $^{8}A330$ races rest races rest races $^{8}A330$

المحن همه لوتع ميل دموم همه لهمه بلده وتمده المحدد
⁵ _ amba] om. S —

ye a way for the Lord, and direct in the plain paths for our God.' C S

5 All the valleys shall be filled and all the hills and heights shall become low, §and the rough shall become a level and the broken §A330

6 country a plain. And the honour of the Lord shall be revealed and all flesh shall see it together, because the mouth of the Lord hath A spoken."

And he was saying to the multitudes that were coming unto him:
"Offspring of vipers, who is it hath shewed you to flee from the wrath
that is coming? Bring forth therefore fruits meet for repentance;
and do not begin to say 'For a father we have Abraham,' for I
say to you that God is able from these stones to raise up sons to
Abraham. And lo, the axe hath arrived at the root of the trees;
but every tree that bringeth not forth good fruits is hewn down and
falleth in the fire."

And the multitudes were asking him: "What shall we do, and live?" He saith to them: "He that hath two coats, let him give one of them to him that hath not; and he that hath food, let him do likewise." And there came toll-gatherers also to be baptized. They say to him: "What shall we do?" He saith to them: "Do not exact any more above that which is appointed to you." And soldiers also had asked him and they say to him: "What shall we do, even we?" He saith to them: "Do not oppress any one, and do not use violence to any one; sufficient for you are your allowances." And the folk that were hearing him were meditating in themselves and

⁵ and all] om. S and the rough] 'As it is written that at his coming 6 shall see it together] shall see the life of God A the rough...' A because....spoken] om. SA 7 unto him] to him to be baptized S 8. For A 63, 331, see Matt iii 9 coming 2° about to be S We have for a father S 9 arrived] see Matt iii 10 but every tree] and every tree therefore S 10 and live om. S 11 of them] om. S 12 They say and they say S 13 exact thieve S (sic) 14 to him] and do not] om. and S 15 in themselves] + about John Som. S

"(C) المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد الحفق المحمد المح

Report to the ser is served to the server of the month of the server with the contract of the month of the server
I baptize you with water, | but there cometh [after] me he that is | C mightier than I, the thong of whose shoes I am not worthy to unloose; he shall baptize you with fire and with the Holy Spirit,—he who holdeth a fan in his hand and cleanseth his threshing-floor, and gathereth the wheat into his barn, and the chaff he burneth with fire unquenchable." Many other things also while entreating he was announcing to the people. Now Herod the Tetrarch, because John was reproving him because of Herodia the wife of Herod's brother and for all the evil things that he was doing,—Herod had added this also above all of them and shut up John in prison.

And when all the people were being baptized Jesus also was baptized; and when he was praying the heavens were opened and the Holy Spirit came down upon him in the likeness of the bodily frame of a dove, and a voice was heard from heaven: "Thou art my Son and my beloved in whom I have been pleased."

Now Jesus, being about thirty years old, [was] supposed to be the
son of Joseph, son of Heli, son of Matthath, son of * *, son of
Janna, son of * *, son of Mathatha, son of Amoz, son of Nahum,
son of Hesli, son of N * *, son of * *, * * Mattat, son of
Shemei, son of Joseph, son of Judah, son of John, son of †Kesha†,
son of Zorobabel, son of Shealtiel, son of Neri, son of Melchi, son of
Addi, son of Cosam, son of Eldom, son of Er, son of Jesus, son of
Eliezer, son of Joram, son of Mathiath, son of Levi, son of Simeon,
son of Judah, son of Joseph, son of Jonam, son of Eliacim, son of
Melia, son of Menan, son of Mattatha, son of Nathan, son of David,
son of Jesse, son of Jobel, son of Bosh, son of Shala, son of Nahshon,
son of A[dam], son of [Arni], son of Hezron, son of Perez, son of

¹⁶ He saith] He answered to every one and said S [after] Sillegible
22. There is no Syriac evidence known for the introduction here of Ps ii 7
23 Cf 'Jesus about thirty years old came to Jordan that he might be baptized' A 405: see Matt iii 13 [was supposed to be] the reading of S here is practically certain [33 Adam son of Arni son of] added in S between the lines (cf Lk iii 1, Joh xiii 16)

morn "ci canc ci nama ci ncima ci biu ci ?
uni "ci ain/ ci ni an ci ell ci aci ci alu "ci
ala ci niecci ci ana ci la "ci abalu
ci un ci in ci canllal ci an "ci na ci
and ci na ci co co o

رعامه بع معه معدد مامد ماع مع بع معدا בין השושוי השושה השתפה הצומבי השמים שמיםום מלנא. המהא לוכן נהוצלא אובבנן הוכן כולו אובבנן נהוצלא של שבי בל הריום לשה מש ישהרם לשה המש שהלהו הל בארי ותצאו המשאז האמש באבא האמול בארי ולמולה عمد دفيد مه ولم دلسم دلسه سبه دغ معم. المدونة محمصه مهامي مدمين مدالك معمد المالك احدی، "مهرخة له سلم دملسم حلحمله معمدسسم دلر תבובה ולא ישר אוא ביולוש מוא ביונים משביש בלך הל ישב טובל בים ישב אוא ושי לשל בא ששלה סצובי לא ושטא בסףש. "דדא יצטרי טאבי וש בקיד locale tein nom elm clusion, delu. "ondem, سر سا نعده داعس درن عد معسده علدزمدا בוח אול ואלוא אונא ופצא כן מכבא ייבליב מים التخليم بوهد على دريانهم المعالم المع ما نعمده عمد مديد. «عمد علمه ماء مهملات المامية المامية المامية المامية المامية المامية المامية المامية المامية المنعب لحنب بالمام، والمحمد علم موليه نعيمانهم. وزم حر לשלים בג וכנה

Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son S
of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of
Shelah, son of Elam, son of Ar[phaxar], son of Shem, son of Noah,
son of Lamech, son of Methuselah, son of Henoch, son of Jared, son
of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam,
son of God.

iv 1 Now Jesus, being filled with the Holy Spirit returned from the Jordan; and the Holy Spirit took him and sent him forth into the 2 wilderness, that he might be tempted by Satan. And he was there forty days; and after forty days that he was fasting he hungered. 3 And the Accuser said to him: "If thou be the son of God, say to this 4 stone that it become bread." Jesus saith to him: "It is written 5 'Not by bread alone liveth man.'" And Satan took and brought him 6 up and shewed him all the kingdoms of the earth in a little time, and said to him: "All these kingdoms and their glory that to me are delivered—to thee I give all this authority and glory, because to me it 7 is given and to whom I will do I give it; thou, if thou wilt worship s before me, for thee shall it all be." Jesus answered and said to him: "It is written to worship the LORD thy God, and him alone g shalt thou serve." And he brought him to Jerusalem, and made him stand upon the corner of the Temple, and said to him: "If thou be the son of God, cast thyself from hence; for it is written 'To his angels he shall command concerning thee that they should keep thee and on their hands should bear thee up, that thou shouldest not dash 12 against a stone." Jesus answered and said to him: "Thou shalt not 13 tempt the LORD thy God." And when Satan finished his temptations he departed from him for a time.

^{34—38} The names from Adam to Terah are given in A 473, but the rest of the genealogy in A follows Matt i 2—16

36 son of Elam] om. A 473 Arphaxar] A473 and syr.vg; only Ar... is legible in S

1, 2 Cf A 129:
And then the Spirit sent him forth that he might be tempted by Satan. E^{42} has: 'Immediately the Holy Spirit took and led him out into a desert, to be tempted by Satan'

2 Cf Thos²⁵⁶: 'For forty days and forty nights did our Lord fast, and nothing did he taste.' E^{44} has 'And after forty days that he fasted, he hungered.' See also Matt iv 1, 2

6 Cf 'The kingdoms and their glory will I give thee' E^{47} , 'Mine are all the kingdoms' E^{45} , 'Thon shalt fall on thy face and humbly worship me' E^{45} ; cf also 'All these kingdoms and their glory will I give thee, if thou shalt fall on thy face and humbly worship me' Ephr. arm (on 1 Cor xv 28)

"nomey use cuity rious blils over them, fex ? cealm no mbin. "and cle non lmo ceraïdeno محعمادس همم حم حمل مديد. منامله لليانه مهن مماند מסם בשבה השבה השבבה השבבה המצמושל שבם הספ سمعد له معدم دعمد دعمد الحمز، حمد ما موالمع معدد دومنه والمرابع والمرابع والمرابع معسر المهدناه المهدية معاسد المدناه اغديم عمدمد مرابع ماععام معادم حدم معدده مرب مرتمام המבולא. "חביף שפיא הנחבה לתצתצוא הולב nelma com uity man isai, tente lan. amba مصلع ما ممس بالمسمدة عميته من مدماء بالمعمد המלהמים מחם במלא באילא הנפת מח, מן פחמה. במשל ישרם בים הוש ממש לו אום ממש בישרם حدة المحددة من المحلم من المعمد العدم معدالم عدد المعدد ال العدد وحديد ودونسم المحديد لم حدد عد صاديم בתבונולף "אתי לשה שמר לואר במשל זארים עלוואר המשבר במדימש בגואע עודה שמחים דסף בשל אומען משלת בב תושו העלה שמוש להופית ליום יטש קיים عصب عدم تافله مدوسه علم حدد شمه دوريم وحدام ماعنيا حام حيام بالمعدد حا بصب حديه لممام حدنه bus oom bur Ksil 1000" Kalsir Kabur bal 2007 منعة مل كرمية المالمعد المناهم المراهم كرام المالمة ال תאשה שושישע תשיבי ברחשה שה ביבים אישיבי אראי «rial معمده، لحة حم حديده معمله معمده» لحة حم العن المناسبة المنا

And Jesus returned in the power of the Spirit to Galilee, and S there went forth concerning him a tale in all that country; and he was teaching them in their synagogues, and was glorified of every 16 one. And he came to Nazareth where he had been brought up, and 17 entered the synagogue on the sabbath-day as he was wont. And there was given him the book of Isaiah the prophet, and he stood up to read. When he opened the book he found the place that is 18 written: "The Spirit of the LORD is upon thee, because of which he hath anointed thee to announce the gospel to the poor; and he hath despatched me to preach to the captives forgiveness, and to the blind 19 sight, and I will strengthen the broken with forgiveness; and to 20 preach the acceptable year of the LORD." And he rolled up the volume and gave it to the servant and sat down, and all of them on 21 him were looking. And he began to say to them: "To-day hath this 22 book been accomplished in your ears." And they were all bearing him witness and were wondering at the gracious words that were coming forth from his mouth, and they were saying: "This one—is 23 not he the son of Joseph?" He saith to them: "Perchance ye will say to me this similitude 'Physician, heal thyself'; and the things that ye have heard that I have done in Kapharnahum-ve will say 24 to me, 'do them here also in thy city.'" He saith to them: "Amen. 25 I say to you There is no prophet that is received in his city. The truth I say to you Many widows there were in the House of Israel in the days of Elijah the prophet, when the heavens were shut up three years and six months, when a great famine was in all the land, 26 and unto none of them was Elijah sent but to Zarephath of Sidon 27 unto a widow woman; and many lepers there were in the House of Israel in the days of Elisha the prophet, and none of them was 28 cleansed but a Gentile." [And] when they that were in the synagogue 20 heard these things they were filled with fury, and they put him forth out of the city and brought him even unto the Pharos (?) the hill

¹⁸ and I will strengthen] S (sic): syr.vg has 'and to strengthen,' i.e. another part of the same verb 28 when] S (sic) 29 even unto the Pharos, the hill] S (see the Syriac Note); 'to the side of the hill' E^{129}

מם הכהנולמם בנוא מסל בלבמה, אין הואלבומה. "במםם ב ne cutano Lei mon "outo l'esimoa crutan وللك محلف همه لهم حقدة "ملمحيسم همه صملفيه. Kind Compression was you gray and your Klinni תשי משו הלום בבום השול הזהצה השם ההה لم مل مدمد عدم علمه لحمد مرام لم יוחש של ישורה במבי [מם הרבה] המלהו מציזם מי במבץ בחם בנוח חשונים, שאוא לבקבלא חופם בנוח בו مدر لع معنون «مورسم مستد مده لده المام محدالم מחם עד עב עד מאראי בי אודא מי בי מלוא מיני וכצולים Low rais they will frequence work the Low, for ceolm rations " ocr and can de can Kruk _ asser odenila _ asser koles to kokas iso manaro marks kasa kasi kark al dom באם מבאב השנים במשל אחם אמש ביביבה אובה האביב Klf: Kumias pomiss and and duri plux andas שהש שבות במחום זה יום לבם שלמל במות משלת ری مربر موس بسعاه . مرم مرسم مرماعام مرمس האשותה שבים מש שות הישואם החדוש עוד המידה שלא במושאנו במש המש בשב הלם במשם המש היציא שמם לש נשמים מבדיוא ס

משל בישורם שאמן באורם של בכם נישם הצוב המילם מצובם באר במשל בשר בין משים במשלמל בש של לותו הלו مساحة معومعاء بعصدة ما مام مهستسر مهديما

"משבון מסה בבושה למבחום לי . בוצא · . ל מסה "ל מי המשמ"

³⁵ محمد S^{ed} : cf Mk i 27 36 محمد S^{ed} S^{ed} S^{ed} S^{ed} S^{ed} S^{ed} S^{ed} 1 * * * * *] The reading of S is here very uncertain: see Notes, vol. ii

30 that their city was built on, so that they might hang him. And he S 31 even through them was passing, and he came down to Kapharnahum, 32 a city of Galilee; and he was teaching them on the sabbaths, and they were astonished at his teaching, in that authoritative was his And there was in that same synagogue of theirs a man in whom was the spirit of an unclean devil, and he screamed with a loud 34 voice: "What have we to do with thee, Jesus the Nazarene? Hast thou come to destroy us? I know thee who thou art, the Holy One 35 of God!" [And] Jesus [rebuked him] and said to him: "Shut thy mouth, go forth from him." And the devil threw him down into the 36 midst and went forth from him, not at all having hurt him. And astonishment was taking hold of them all, and they were speaking one with another and saying: "What is then this word, that with authority and with power commandeth these unclean spirits and they 37 go forth?" And there was going forth concerning him a tale in all the 38 country round about them. And when he arose from the synagogue he entered the house of Simon, and the mother-in-law of Simon—a 39 great fever was holding her. And he rebuked her fever and it left her. 40 and straightway she arose and was serving them. Now at the setting of the sun all they that had them that were infirm with stubborn infirmities brought them unto him, and on each one of them his hand 41 he was laying, and all of them was he healing. And the devils were going forth from many, screaming and saying: "Thou art the Son of God!" And he was rebuking them and was not suffering them to say it, because they knew him that he was the Messiah.

And with the morrow of the day he had come forth and he went away to a desert place, and many multitudes were seeking him and they came unto him and they took hold of him that he should not go away from them. But he said to them "To other cities also it behoves me that I announce the kingdom of God."

44, V I And he was preaching in the synagogues of Judaea. †* * the

so that they might hang him] S; 'and they cast him down' E^{129} : see Notes, vol. ii

1. In the first clause of this verse the reading of S is very uncertain: see Notes, vol. ii

דלושו יחוא הואי שביוא וחובן של עוב יבואא חיינים بصلعه حديث حمين ممم بكيعم بشعم معلمه השמבה בה שמם משלם מה בי שכי כש האבי הנהכיונים כן محدی ملیل لنجیک ومهد. همی محلف دم همینهی لینی بودی عاء مر محاله عدم معمد لعمده دونه لعمدم معانمه حب بدام من نعم عصده معمد لله احد للدم طم لمن محدم لم معدس، صعم دن حل حلمه نددن مرسی معتب مسایت مسلمی معت عده دی مربی مربی מבי לבין מחם, באינושמה באינוכום לעבוי יובמפעד תומו מספע מאת זבם במות במודט במאתוז תאטיישת محله هقينه مةمس معتب سه، حر معنس لحلحد محد سائم عدحم بول عل تموقس, مدم ترلمس, دعمد مهرن له دن، وزوم له در حلل الحدنه من مالم المحمه المناس ملكم ممالكم معدد نير مصعف تهسته ™هصمنه عد حصمد مصسل قند احدر تحلا randesom, mas rakes and inches لمدسل محر مصل محدد معت محدم مح لمعامل مل chimo o o o

multitude was * * + that it might hear from him the word of God, S ² and he was standing by the edge of the Lake of Gennesar. And he saw two boats that were standing by the side of the lake and the fishermen thereof that had gone up from them and were washing their 3 nets. And one of them was Simon's, and Jesus went up and sat in it and said that they should put it out from the dry land a little into the water. And he was sitting and teaching the multitude from the 4 boat. And when he ceased from his speaking he answered and said to Simon: "Put out into the deep water and cast your nets for a 5 catch." Simon answered and said to him: "Rabbi, the whole night we have toiled and nothing have we found; but now at thy word we 6 will put out the net." And when they cast their nets they inclosed 7 many fishes and their nets were being rent. And they beckoned to their comrades in the other boats that they should come and help them; and when they came they took up the fishes and filled both of 8 the boats, and they were near from their weight to sink. And when Simon saw he fell on his face before the feet of Jesus and said to him: "My Lord, depart away from me, because I am a man, a sinner!" 9 For astonishment took hold of him and of all them that were with 10 him at that catch of fishes which they took,—and likewise James also and John, the sons of Zebedee, because they were partners of Simon. And Jesus saith to Simon: "Fear not, from now men shalt thou be 11 catching unto life!" And they brought the boats near to the land and left everything and came after him.

And when he was in one of the cities there came a certain man that was full of leprosy; he saw Jesus and fell on his face and was beseeching him and saying to him: "My Lord, if thou wilt, thou range canst cleanse me." And he put forth his hand and touched him, and said to him: "I will, be thou cleansed." And straightway his leprosy departed away from him. And Jesus warned him that to no one should he say it, "but go, shew thyself to the priests, and offer for thy cleansing as Moses commanded that it should be for them for a witness." And there was going forth concerning him a tale all the more, and a great multitude was being gathered together to hear

הלבלאשנה כן בהדמונותה בי יים משר לבבלא מה אל בבלא מה הלבלא מה הלבלא מה היים בי מונות היים בי מונות היים בי בי

"מממא בעד מם שבי הבע ממא השבין ממחם בינא محلم بعدمه متهمة حر مل منه دراساء درسمه תצות לשם השלבים ממשו במצום למש תלושם בלבים מים معدم ممس سعدت محني معدم معدم معدم \mathcal{L} שה השוברים מדבים \mathcal{L} ים אזכיים ביקונים, ב \mathcal{L} ים ביקונים, ביקונים ביקונים, ביקונים حجب معلمه لصم لحبرية معدمه، حجر عنهم لحبرحلم מוכמה, ובנוב "מבה שוא הוכנולהם במבה לכבין לכבין بعدمه محدمه [منعه مناهم سلما بسعد محنعد שמם האכנים מנא המבעע עבות מבבה מבבה לבצבם עלמה אלא אב אלמה בלעסו "נצמב הין בה ביד בחשים בוא טאבי לשה בוא בשמשיבה سالم حلحم عدمه عدمه مدمة المحمدة השרבו בסטע שלאי "המנידם בי אישף ה ישה משלה שושה בישה שליודים מש ליודים الحديث له محن عدم عدم عدم الدينها "סבת בצלא פבל פגרבית ב מבבל בגב הולצא מחם" اعسر مسعمهم الأماسك معدس مماسك المرم المراسم בושו בישורם [משלת] ממש [החשבשם במשלם] במוא Kina Kpaja Kpiny

«دهن هلم بعم بعمد، مسلم [محمه] در مدم مدهم ومال معمد ممال معمد ممال معمد ممال معمد ممال معمد ممال معمد ممال

¹⁷ מלולים | S: the first three letters are certain אבים מסתים | S (sic) במים מסתים | S (sic) מסתים | S (sic) במים מסתים | S (sic) מסתים | S (sic) מסתים מסת

16 from him and to be healed from their infirmities. And he was S removing to the open country and was praying.

And it came to pass on one of the days when he was 17 teaching, there were sitting Pharisees and teachers of the law, and they that came from every village of Galilee, of Judaea and of Jerusalem, and the power was in Jesus that he should be healing. 18 And lo, folk brought a certain man, a paralytic on a bed, and they were seeking how they might bring him in that they might set him 19 before him; and they could not bring him in because of the people. And they went up to the roof and lowered him with his bed into the 20 midst before Jesus. And when he saw their faith he said to the 21 paralytic: "Man, thy sins are forgiven thee!" And [the scribes] and the Pharisees began thinking and saying: "Who is this that speaketh 22 blasphemy? Who is it can forgive sins save God alone?" Now Jesus when he knew their thoughts answered and said to them: 23 "Why are ye thinking in your heart? Which is the easier, to say 24 'Thy sins are forgiven thee,' or to say 'Arise and walk'? But that ye may know yourselves that the Son of Man hath authority that he should forgive sins on earth "—he saith to the paralytic—"To 25 thee I say, Arise, take up thy bed and go to thy house." And in the same hour he arose before them and took up that which he was 26 lying on, and went to his house, glorifying God. [And astonishment took hold of them [all, and they] were [glorifying God] and saving "We have seen wonders and great things to-day."

After these things Jesus went forth and saw [a toll-gatherer] sitting at the toll-gatherers' place whose name was Levi, and he saith to him: "Come after me." And he left everything and went

¹⁷ of Judaea (without 'and 'prefixed)] S (sic) the power was in Jesus] S (sic) 22 heart] hearts S^{cd} , but cf Matt ix 4

³⁵

[The leaf of S which contained Lk v 28—vi 11 is missing.]

"محسم حسلم دوم سمم للمنم لحيله مفح هام المالم الله ماله ماله المالم الله ماله حمله حيامه الماله الم

لم دىسەك لىدھىدىم ئىلسەك سى بىلىدى بىلىدىكى، بىلىدىكى بىن مۇسىيىكى بىن مۇسىيىكى بىن مۇسىيىكى بىن بىلىدىكى بىن ئىلىدىلىدىلى ئىلىدىلى بىلىدىلىكى بىن بىلىدىلىكى بىن بىلىدىلىكى بىن بىلىدىلىكى بىن بىلىدىلىكى بىن بىلىدىلىكى بى

לטבישט לגבבין מצא דעובם יייי

"المحتم حك دها المام حدد كالمام المحفود المام ا

^{32.} See on Matt ix 12, 13

^{14—16.} For the List of the Apostles in Thos'72, see on Matt x 2—4

¹⁸ رحمہ S (sic): what is wanted is رحمہ S (sic)
* S

[The leaf of S which contained Lk v 28—vi 11 is missing.]

And in those same days he had gone forth to the hill to pray, and Vi 12 there he was spending the whole night until dawn in prayer to God; 13 and when day dawned he called his disciples and chose from them the Twelve whom he named Apostles:—Simon whom he named Kepha. and Andrew his brother, and James and John the sons of Zebedee, 15 and Philip and Bartholomew and Matthew and Thomas and James 16 the son of Halphaeus and Simon called Zealot and Judas the son 17 of James, and Judas Scariot, he who was the betrayer. went down with them to a plain and stood up, he and a multitude of his disciples and a number of the multitude of the people that came from all Judaea and from Jerusalem and from the Littoral and from Tyre and from Sidon, that came that they might hear him and be 18 healed from all their infirmities, and were distressed by unclean 19 spirits that they might be healed—each one of them was wishing to touch him, for power was going forth from him and all of them he 20 was healing. And he himself lifted up his eyes on his disciples and said

"Happy is it for the poor, § that theirs is the kingdom of heaven ! ¶ § ¶ A390

"Happy is it for them that hunger now, that they shall be satisfied!

"Happy is it for them that weep now, that they shall laugh!

"Happy is it for you, what *time* men hate you and separate you and reproach *you*, and put forth concerning you a name that is evil, because of the Son of Man. Now ye, rejoice ye in that hour [and exult] and leap *for joy* that your reward is great in heaven, for so were their fathers doing to the prophets.

21

^{32.} See on Matt ix 12, 13

^{14—16.} For the List of the Apostles in Thos¹⁷², see on Matt x 2—4 18 and were distressed] S (sic) 19 power] 'much power' E^{s3} (and arm.vg) 20. A 390, on the same page as a full quotation of Matt v 3, has: 'And of the poor he said that theirs is the kingdom of heaven' that theirs] or, 'whose' 21 that they] or, 'who' (in each place)

S §¶A390 ٥٥٠ لعم حد دسمه محنوم عليمه ديم معمدة. صدیع کی حدوم صور و دری دری دری دری صور بملانا معحدم مسده لحملت محده معدية معنغ المسلم د معلم المسلم المتلم معلم معلم علم معلم علم معلم علم المعلم المعل سملم المعمل لحام المالحم الحسيم لم عل وحم ماد الم سنند محم وعد المعلم مد مهمله العدم المعلم مل «ملحم العماد له مدد له ماملحم المحم المحم المحمد ا معا معدمة ممام بعرة مدعمة معامله ما בישו בישוא בעני בישון טישר ארשש בישהי עבוע אם A35 _ معامعيل به مديم عما بسعم بالمكان عديم منهم والحد لول تح وعدة مندمه والمد تحديم هر الم سعامت حده المستعدد معمد عدد معمد معامله אולם ב לבן המבון אולם בהללפו בבו מנו בנה הוא لمنده في مي كن عد سلب السلب مدويم والموزعي «دامر مسحه لدخلهدديده مملمده لهم معده ده سرص معناله مرسسة بالم منعم مرادم רצים במשל המשה הואה הה השה בשום בל ביצים معل حدهة المحدمة المعامة المعامة المحدمة المحدمدة

"Nevertheless swoe to you, rich, that ye have received your supplication!"

25^b "Woe to you that laugh now, that ye shall weep and mourn! 26 "Woe to you when men shall be saying concerning you what is well, 27 for so were they doing to the prophets of lying. Now to you I say that hear: Be loving to your enemies and do what is well to them that 28 hate you, bless them that curse you and pray for them that oppress 29 you. And him that smiteth thee on thy cheek, offer him the other; and he that taketh away thy cloak or thy coat,-forbid him not. 30 And him that asketh thee, give to him; and him that would take 31 away what is thine, require it not back. And as ye would that men 32 should do to you what is well, so do to them. And if ye are loving 33 to them that are loving to you, what is your kindness? § And if ye do § A 35 what is good to every one that doeth by you what is good, what is 34 your kindness? Even the sinners so do. And if ye lend to him A that ye hope to be repaid by, what is your kindness? For lo, 35 even sinners to sinners lend that they may be repaid. But nevertheless be loving to your enemies and be good to them and lend, and do not give up hope of any one, that your reward may become great in heaven and ye may become the sons of the Most High, he who is 36 gentle with the evil and with the ungrateful for kindness. Be

²⁴ supplication S(sic) A(very expressly)24, 25 that ye] or, 'who' 27, 28. For A 34, see on Matt v 44 (in each place) **30.** Cf A 270: 'How wilt thou teach me "If any one take what is thine, do not require 32. For A 35, see on Matt v 46 33 And if Again our Lifeback"?" giver said If A every one that him that A by you $S(sic) A^b$; to good 2°] well A Even] for lo, even A the sinners pr. the you A^{a} toll-gatherers and A 35 Cf A 35 (in continuation): 'But (quoth he) ye, because ye have been called sons to the Living God in heaven, to him become likened, who hath compassion even on the ungrateful for kindness.' [om. Living A^{b}]

S_azub Kl _ aushb Kls _ arosh Kls . am Kisuis والاعتام عنه عنه عنه عنه عنه عنه المنه ال حدالمم لحمه محدودهم نزحم حدمددم حصر حدالمم مصناط مام متعمل محمل مدحنه ماع مامس درمصی بولی. «لیه مالحدیه در دن مه نحص دراورهم משבשה הלישה שוא אוא משרה מונשה אלו ביו הוא Manch inch and mason control of country مل عدمه محم کلی حرم مید دعید وعد معدد سد صبحه نصد دعقه عدم لممدم مذباهم هر عبيه مسدم مله نبل مله مسمة صبح حلك معالم المسلم שבו הצים הוף הופע הצים הוגם שבו השל הוף ما عدم شده در المار هم المار ماده ماده ماده المارك معدم معالم المعالم الم $^{\$A_{3}\circ 3,}_{186 \, \mathrm{f.}}$ Leby reliem. Rea feby $^{\$A_{3}\circ 3,}_{186 \, \mathrm{f.}}$ ים בידא בל מידבים בידקא נכןכש בדם בידקט $\P{A^2}/_2$ adur pio pr ku 4 ". Koda Los in ka 4 , idad لر حدة حدة محدم محدية لده عديم مداه

³⁷ מוֹצּם] מוֹצּם מוֹצִם מוֹצָם מוֹצִם מוֹצָם מוֹצִם מוֹצִם מוֹצִם מוֹצִים מוֹצִם מוֹצִם מוֹצִם מוֹצִם מוֹצִם מוֹצִם מוֹצִים מוֹצִים מוֹצִים מוֹצִים מוֹצִם מוֹצָם מוֹצָם מוֹצָם מוֹצָם מוֹצָם מוֹצִם מוֹצָם מוֹצִם מוֹצִם מוֹצָם מוֹבָם מוֹצָם
^{...} $A^2/_2$ $A^2/_2$

37 compassionate, as your Father is compassionate. Judge not, that ye S be not judged; condemn not, that ye be not condemned; §remit §A35 38 and ye shall be remitted, give and it is given to you, —in good ¶A measure and overflowing shall they cast in your bosoms. With that 39 measure which ye mete it is meted to you." And he was saying to them this similitude: "Can the blind man lead the blind man 40 and not both of them fall into the ditch? There is no disciple + 41 that is perfect as his Rabbi in teaching. Now why the mote in thy brother's eye dost thou see, and the beam in thine eye doth 42 not appear to thee? How canst thou say to thy brother 'My brother, let me put forth the mote from thine eye,' and lo, in thine own eye a beam is set? Thou respecter of persons! put forth first the beam from thine eye, and then it will appear to thee how to put 43 forth the mote from thy brother's eye. For there is no good tree that bringeth forth evil fruits, nor an evil tree that bringeth forth 44 good fruits. Every tree from its fruits is known; they do not pick 45 from thorns figs, nor from bushes do they gather in grapes. The \$A303, good man from the good treasures in his heart bringeth forth good things, and the evil man from the evil treasures in his heart bringeth forth evil things, for from the superfluities of the heart speaketh the mouth. Now why call ye me 'My Lord, my Lord,' and $A^2/2$

³⁷ remit] A 35 (in continuation): 'Again our Saviour said "Forgive, and it shall be forgiven to you, and remit..." 38 give pr and A is given] shall be given A 43-45. The long quotation in A 303, 187 (combining Matt vii 16—18 with Lk vi 45), is from the Diatesaron (Diatar x 35-38). For the variants to vv. 43, 44, see notes to Matt vii 16-18 45 The good man The good slave A 303. In A 303 this immediately follows Matt vii 18, as in Diatar x 37, 38; A 186 inserts Matt xii 33 (= Lk vi 44) between Matt vii 18 and Lk vi 45, thus: 'because it is from its fruits the tree is known; so the good man...' in his heart 1° pr. that is A 187 bringeth forth 1°] + and speaketh $A^{2}/_{2}$ from...in his heart 2° from the superfluities of his heart A 303; from the evil treasures that are in his heart A 187 bringeth forth 2°] + and speaketh $A^{2}/_{2}$ speaketh the mouth] speak the lips $A^2/_2$ because from $A^2/_2$

"ept his finds tob, order cets over they?

Sunda this rest that cets ends, one of order

One abrach of and off order cets ends

The cet cets and off seems record they

The cets cets the cets and off order

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امدة عملال بخلع دماسم لحعمدهم وحديم حل لدونسمم משבה המוליחוד עד שבוד מחד בוא בוא. הוביד מחדי et cia. noice any land bases at use nuri תיחו עמעזי שום עטש עדם עייוטשיי עדיבה שמין לבבגה יסאלם לחף ישבי הכבין מחם מנוח בלוליול. האכון בה מה הלבבה למי מהא. יועק מה צגי בכן במשב מחש בומם לן. "ואול מח במשם שמם was see ofte to dul to the mer set lode officer mo Liuram, orlu la ci, la decl la si ran من المحمل المسلم المركب المحمد المحم the same war tit ter war war and in the sale مسله له مدد مها مدد عدم مدلمنانات درا مدال مدرد השניא האלה הלבה, הבבה מהא השבה מהא שבב במב אחותבן כם האחם בן הארב לבוצא מה באב שבבת דובישיע מים עדשתי בשק אימי ושוע שיפים משבירה הזה שיבירה שום משפים השמיצה הזה ליב لحديم مه دو سليم "محر دله في ماله لحديدهم وعدم שום הלעוצה הבוצה משב ממש בלות המוצא של בילו مراه [بریست برمیم] اور مراه عمر برمین برمین الایم دور الایم LAKED. On, HIKLAH OOA. OHA OOH LEEN LIX

⁴⁹ حمد معا [8 (sic) محند... بليم For A 20, see Matt viii 8

that which I say to you ye do not? For every one that cometh unto S me and heareth my words and doeth them, I will shew you what he is like:—to a man that built a house and digged and went deep and laid the foundation on the rock; and when the floods were out and the river was full they were dashed against that same house, and they were not able to shake it. And he who heareth and doeth not is like to a man that built his house on land without a foundation, and the river was dashed against it, and straightway cast it down, and the fall of that house was great."

And when all the words were fulfilled in the hearing of the vii 1 2 people he entered Kapharnahum. And the slave of a certain centurion was ill, and he was dear to his lord; and he was near to 3 die. And he heard of Jesus and sent unto him elders of the Jews, and was beseeching him that he should come and save his slave alive. 4 And they came unto Jesus and were beseeching him carefully and 5 saying: "He is worthy that thou shouldest do for him this, for he 6 loveth our people and a synagogue also he hath built for us." And Jesus was going with them. Now when he was near, a little way from the house, lo, that centurion despatched unto him his friends and sent word to him: "My Lord, do not trouble, for I am not worthy 7 that thou shouldest enter under my dwelling; but say with a word 8 and my lad will be healed. For I also am a man that am subject under authority, and there are under my hand soldiers; and I say to this one 'Go,' and he goeth, and to another 'Come,' and he cometh, o and to my slave 'Do this,' and he doeth it." And when Jesus heard he wondered at him, and he turned round and said to that multitude that was coming after him: "I say to you, that not even io in the House of Israel have I found aught like this faith." And they that were sent returned and found that slave whole. And afterwards they went to a city whose name was Nain, and his disciples were 12 going with him and a great multitude. He drew near to the gate of the city, [and saw folk accompanying a dead man, who] was [the only son] of his mother, and she was a widow. And there was with her a

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"And and the son, why alway "noin souty thing of history, out in so son the son in the s

13 great multitude from the men of the city. Jesus saw her and had S
14 compassion on her and said to her: "Weep not." And he himself went and touched the bier, and they that were carrying it stood still.
15 Saith he: "Youth, to thee I say Arise!" And the dead lifted himself up and sat and began to speak, and he gave him to his
16 mother. And fear took hold of them all, and they glorified God and say "A great prophet hath arisen among us, and God hath visited
17 his people." And this went forth concerning him in all the land of Judaea and in all the country round about them.

And [his disciples] declared to [John all these things]. And John 18, 19 called two of his disciples and sent unto Jesus and said: "Art thou 20 he that cometh, or for another is it that we are waiting?" And they came unto him and say to him: "John the Baptist sent us unto thee and saith: 'Art thou he that cometh, or for another is it that we are 21 waiting?'" And in the same hour [many] he healed of infirmities and of plagues and of evil spirits, and to many blind he was giving 22 that they should see. And he answered and said to them: "Go and say to John everything which ye have seen and which ye have heard—that the blind see and the lame walk and the lepers are cleansed and the deaf [hear and] the poor [are * * 23 dead [arise. And happy is it] for him that shall not be offended in 24 me." And when the disciples of John went he began to say to the multitudes concerning John: "What went ye forth to see?—a reed 25 that by the wind is shaken? But if not, what went ye forth to see? —a man that with soft garments is clad? Lo, those that are in 26 glorious and sumptuous clothing are in kings' houses. But if not,

¹⁴ the bier] S partly illegible. The true spelling of the rare word to be supplied is to be inferred from the word here used in syrpalest ('ĕrânâ, not 'arônâ)
14, 15 Saith he...lifted himself up] Cf A 165: 'For the son of the widow—when he saved him alive, he called him twice, saying to him "Youth, youth, arise!" And he lived and arose' (cf also Lk viii 54, 55). Cf also Ephr. Nisib. xxxix 179f: 'But Jesus called to the dead, saying "Youth, youth"'
22 the poor are * * *] The missing word should be 'announced the good tidings' (as in Lk xvi 16), but cf Matt xi 5 C

^{33 &}lt; x < y > 1 + du < S 35 مست 37 36 معرام 36 معرام 38 < x > 36 معرام 38 < x > 38 < 37 معرام 39 < x > 38 < 38 معرام 39 < x > 38

what went ye forth to see ?—a prophet? Yea, I say to you, one that is S[C]27 more than the prophets. This is he of whom it is written 'Lo, I send my messenger before thy countenance, and he shall prepare a way 28 before thee.' I say to you There hath not arisen among them that are born of women a prophet greater than John [the Baptist, but he 29 that is little in the kingdom of God is greater than he. And all the people and the toll-gatherers that heard justified themselves to 30 God in that they were baptized with the baptism of John; but the scribes and the Pharisees defrauded in themselves the will of God in 31 that they did not receive baptism from him. To whom therefore shall 32 I liken the folk of this generation, and to what are they like? They are like to children that sit in the street and send word to their fellows: 'We have sung to you and ye have not danced, and we have 33 wailed to you and ye have not wept.' For there came unto you John the Baptist not | seating nor drinking; ye say: 'A devil in him.' SC 34 And there came the son of a man eating and drinking; ye say: 'Lo, a man who is an eater and a drunkard and a friend of toll-gatherers and of sinners!' And wisdom hath been justified from her sons." And there came a certain Pharisee beseeching him that he would 36 dine at his house. And he entered the house of that Pharisee; and 37 when he sat down to meat, there was a certain woman, a sinner, in that city,—when she knew that in the house of that Pharisee he was 38 sitting at meat, she took a vase of oil of sweet smell and stood up behind him at his feet and was weeping, and with her tears his feet she moistened and with the hair of her head she was wiping them,

and she was kissing his feet and was anointing *them* with that oil.

39 Now when that Pharisee who had bidden him saw *it* he thought in himself and said: "This *man*, if he were a prophet, would know who she is, or what the tale *is* of that woman, the sinner, that hath touched him." Jesus saith to him: "Simon, I have something that I

³³ in] pr. is S34 the son of a man] see on Matt xii 40, Lk xxii 48

35 her sons] pr. all S36 at his house] with him Sand when] om. and S37 when] pr. and S39 or] and SFor the whole verse, $cf E^{113}$: 'This man, if he were a prophet, how knew he not of what manner of works this woman is, that is, that she is a sinner?'

ובן. "אכל למ שבבי לוין עובין איל מסם לעד כוא ובי سهدا سد سد هما که اتنام سخعدی، مسد اتنام ستخير. "محدل من همم لهم لحوز للازيهم عجم. مديم هديم يسديمه, *بلونهم، همرية له عصري المراق ال שכו אמב מש בשת בשלבת לש יצחב מפני לש יצחב צפני मार्य भारत प्रमान क्षेत्र प्रमान क्षेत्र विश्व मनम्पर्यः مرده مه به الحيام علم. تخب لة للم المحمد لم. مهر הין בהוכבות דעל ין בבל. מבשבוא הוצה צמע אנן. ייאנל لى بعمادد. هر دم حم وحاله لى علم فكلر لحديمه. "אול לא משעלעו. מי, הין כמשעא הכשימא משעל דען. تصرح مسده. حم مملك رية معمدم له. ملك مه حسد. השמשבן אתוֹם כנפצמהם בי מנה מנא ואפ מיולמא צבם. ١٠٠٠ الم د علمه من منديه و الم د علم الم د علم الم امح دلمة سلم. هلادنه همه حقمنه مقحدسله، محمدة KLEDBO ENLON. NE BEZEEBO LEEM. "OLEN OLL تهمامی سه, هم تهسه دینهای محر حقاهدی هادی המלסובה מער היועד אבבה של האום מסה מנים. rowing representations was applied the property שניאלא המצמבי מם, למם בן מבות האל ממא למין...

⁴⁰ جا جا الله حال الله حال الله على ال

41 would say to thee." He saith to him: "Say it, Rabbi." Jesus saith CS to him: "Two debtors there were to a certain creditor; one was 42 indebted to him five hundred denars and one fifty denars, and when they had not aught to repay he forgave them both. Which of them 43 will be loving to him the more?" Simon saith to him: "I suppose him whom more was forgiven to." Jesus saith to him: "Well hast 44 thou judged." And he turned round unto the woman and said to Simon: "Seest thou this woman? Thy house I entered—water for my feet thou gavest me not, but she with her tears my feet hath 45 moistened and with the hair of her head hath wiped them. Thou didst not kiss me, but she since I entered hath not ceased my feet to 46 kiss. Thou didst not anoint me, but she with oil of sweet smell hath 47 anointed my feet. Therefore I say to thee: Her many sins are forgiven her, because much she hath been loving. For he that little 48 hath been forgiven to, little is he loving." Saith he to her, to that 49 woman, "Thy sins are forgiven thee." And they that were sitting at meat began saying in themselves: "Who is this that forgiveth 50 sins also?" And he saith to that woman: "Thy faith hath saved thee alive; go in peace."

viii 1 And after these things he was going about in the villages and in the cities and announcing the kingdom of God, his Twelve also with 2 him, and these women that had been healed from evil spirits and from infirmities—Mary called Magdalene from whom seven devils he had 3 cast out, and Johan wife of Kuza the agent of Herod, and Susan, and many others that were serving them from that which they had.

⁴⁰ Rabbil Rabban S 41 a certain creditor a man, a money-lender $S E^{u*}$ and Ephr. Lamy ii, p. xxii five hundred....fifty] $tr. S (not E^{114})$ 43 whom...forgiven to to whom was forgiven much S 44 Seest thou] the reading of S seems to be a mistake for 'hast thou seen' but she] but this woman S my feet hath moistened hath moistened them S 46 my feet hath anointed S **47** to thee] om. S hath been 2° is S he 2°] om. S 48 Saith.... woman And he saith to her S 1 cities + and his Twelve with him S (om. his Twelve also with him at end of ver.) 2 he had cast out] so also E^{120} ; had gone forth S 3 that which they had] their properties S

"בר השל אל בוצא שליאה ואל ביל הבינולא אלים מום "ביל" Loha. Ski Lang cichly. "as uea 11025 Leitz. act its. say until at it with saying or the einder. "Druits cet at apar south the mod los الله دم مندد. "مستربه نقل دمل جمده، منحه جمده מעוםם היותם לבלה הביותם לפו הניותם במונים הביות באין העול הבים הביותם הביותם הביותם ביותם ביותם ביותם ביותם ביותם הביותם ביותם ביות مصد فهرته سد دههم مدد محدد صلي حمات وحد אמו המן האל למ אונא הנצמב נצמב .ס. دماء تعد¹⁰ . دم حامع معم ., به معالم مهم به ماحده و داء عدده ما به التحديدة و داء التحديدة التحديدة و التحديدة التحدي لمم . لحم مه معد لحدد منام وحلمه وملهم. لاست الم معدد المام المديد مولا مديد قعلمهم حملمحة لصمي. دود سام لم سامي. مود عحب له بعملال المام الما and who wish is an all a company and while KLAR LLA OMO . _ ama _ aman KLA . _ amal p سلم من و و الما لشًا. محمية لسل لسم حش محدم تحصد حديد محدد أشك بعدم حمدعلي، "مهم ورول حدم دمقه، سلم مرم مملم وعصم حلمه ، محموله مده في محمدة مدلحه.

^{4.} No § in S بعامل S نصلا] نصل المحكما على المحكما على المحكم المحكما على المحكما على المحكم
- And when there was gathered together a great multitude and CS they that from the cities were coming unto him, he saith to them in similitudes: "Lo, the sower went forth to sow; and when he sowed some fell by the way-side and was trodden upon, and the birds ate it.

 And other fell on the rock, and because it had no moisture it failed and withered. Other fell among the thorns, and they sprang up with it and choked it. And other fell in the good land and fruitful, and sprang up and gave fruit an hundredfold." And when he said these things, with a loud voice he was saying "He that hath ears that he should hear, let him hear."
- And his disciples had asked him: "What is this similitude?" Saith he to them: "To you is given to know the mystery of the kingdom of God, but to those without—it is not given to them to know. Therefore in parables it is said to them, that though they see they may not see, and though they hear they may not understand. Now this similitude is as follows: the seed is the word of God; and they by the way-side—these are they that hear the word of God, and the enemy cometh and taketh it away, even the word, from their heart, that they should not believe and live. And that on the rock—these be they that what time they have heard the word quickly with joy receive it, and they have no root in it; and for a time they believe and in time of temptation they are offended. And that which fell among thorns—these are they that hear the word, and are in anxiety, and in the riches of the world and in the pleasantness of living are

37

⁴ was is Ssaith] began to say S 5 sowed] was sowing S 6 it had there was S 7 Other And other S sprang up with it and 8 and fruitful] so also E^{125} (vid); om. S He that hath and that 9, 10 this...To you is] S illegible he....him hear] S illegible to them 2°] S bis it is said T say it S 12 the word of God Sillegible, but there is no room for 'of God' taketh it away Sillegible 13 And have heard hear S and in time of temptation that on Sillegible according to Sed, more is lost before 'in time' than a simple 'and' 14 the the riches of the world] riches S word] om. S

השמבין מלחם האלמא מבבהן למי ...

பு மாயிக்க S^{ed} 15 \prec கிக்கி... என S^{ed} \prec S^{ed}

occupied, and are choked and give no fruit. And that which fell in CS the good land-those are they that with a heart sincere and good have heard the word and taken hold, and they give fruit in patience."

16

Another similitude he was saying: "\$No one lighteth a lamp and \$A14 hideth it in a vessel or setteth it under a bed or in a concealed place, but he setteth it upon the lamp-stand that every man that entereth 17 may see its light. For there is nothing secret that shall not be A revealed, neither aught concealed that shall not be known and come 18 into the open. See what ye have heard; for he that hath, it shall be given to him and added to him, and he which hath not, even that which he was supposing that he hath shall be taken away from him."

And there had come unto him, even Jesus, his mother and his 19 brothers, and they were standing outside, and could not see him 20 because of the multitude of folk. And they said to him: "Thy mother and thy brothers are standing outside and wishing to see 21 thee." Now he answered and said to them: "These are my mother and my brothers, that hear the word of God and do it!"

22 And it had come to pass on one of those days Jesus went up and sat in the boat, he and his disciples with him, and he said to them: ²³ "Let us cross over to that other side of the lake." And when they were sailing on the sea he went to sleep. And there was a squall of

and are choked] om. and S^{ed} 15 And that which fell] Now that S those & sincere Sillegible 16 Another similar than was saying om. S No one Sillegible and hideth...a bed and setteth it under a bushel or under a bed A (cf Mt v 15) or in a concealed place om. S; or setteth it in a hidden place A: cf cod. fuld, p. 46, 'neque accendunt lucernam et ponunt eam sub modio neque sub lecto neque in loco abscondito neque sub uaso.' every man] every one S that...light] that every man may see the light of the lamp A 17 neither and not S 18 and added he which] he that Sto him] om. S was supposing] supposeth Seven Jesus om. S were standing outside and 19 had come came S see him \rceil speak with him S of folk] om. S 21 These... brothers] My mother and my brothers are these Sdo it do it S **22** had come] came Sthose days] the days S Jesus] he S23 when they were] while S on the sea] om. S

100 2 rise and land religion on respect of a con aria*20 ترالل، "وجد دوم دم لمزحم. ولع دم لحزم سد دميل אשל אל האשה הרגעם השון הם הזהצ המשל המש שמא. מכבולא לא בתן ממא. אלא כול מבמוא. מבחל لعمد عدم منول صلاء الم محملة بعد عمدا אן אוא הוא הצם . האו השלאו שנים במצ אלם معسد. "عمد همه لم ين لفه نميه لمعه لحدم حر دن fol 56 v Kam iwkhood . ml Kam sun Kin il Lo . Krik exilas oceels reacti ochei mos sooiom, oceen ריז שלתבי הכומש אזתב בש המש המש בישאה המש مدن معدد معدد معدد الم المرب عدد المرب ال مسر ده. "محمر مهم هده هده دام دام المعادة الم תומלם שוא היו שמש שיעה בייש שמש בייש שבו בלים ביים עוב حمة الماعة معلم مداعم مدين مدين محمر محمر محمد حدمه مدم عتمد ودوم لمم لحمل دمر حمز مرتب وشابع

رم المرابع ا

wind on the lake, and their boat was filled by the waves and it was CS near to sink. And they came near and awoke him and say to him:
"Our Lord, we are perishing!" And he arose and rebuked the wind and the storm of the water, and there was a calm; and he said to them: "Where is your faith?" But they, being afraid, were wondering and saying one to another: "Who then is this, that even the winds and the sea he commandeth and they obey him?"

And they had sailed to the country of the Gadarenes, which is 26 opposite the other side of Galilee. Now when he went forth to the land there met him a certain man on whom there had been a devil a long time, and with no garments was he clothed and in no house was he dwelling but in a tomb, and always with cries he was crying ont 28 and was smiting himself with stones. And when he saw Jesus he cried out and fell and worshipped him, and with a loud voice said: "What have I to do with thee, Jesus, son of the Most High God? I 29 beseech thee, torment me not." For he was commanding that unclean spirit to come forth from the man. For a long time had he been cleaving to him, and he used to be bound with chains and with shackles that he might be kept, and he used to break his bonds and 30 cut them, and was driven by that same devil to the desert. Now Jesus asked him and said: "What is thy name?" And he saith to 31 him: "Legion, because we are many in him." And those devils were beseeching him that he would not send them to Gehenna and 32 not cast them out. Now there was there in the hill a certain herd of many swine that were feeding there, and those devils were beseeching him that he would permit them to enter into that herd of swine.

by the waves om. S it was they were S 24 and sav] Our Lord Rabban, Rabban S the water] the lake S25 and the sea he commandeth] he commandeth and the sea S 26 had] 27 went forth) went up S a certain man] + from the om. S and always....with stones] om. S 28 And when When S 29 For he] He S 30 And he saith] He saith S 31 those devils so also E^{75} ; they S that he would not....cast them out that he would not command them to go to the abyss S; cf 'that he would not send them forth from that country (Mk v 10), and would not send them to Gehenna before the time' $E^{\scriptscriptstyle 75}$ 32 certain om. S feeding there] om. there S that herd of swine the swine S him] om. S

ONE DE MOS MANNES LES MOS OLIS EMINS. 200

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"et mio eq mis estata esea esea esea considerado ondo los eseas eseas eseas eseas mondo los eses eseas e

³³ كام المناسب المناس

33 And he permitted them; and the devils went forth from that man CSand entered into the swine, and all that herd went direct to a steep 34 place and they fell into the sea and were choked. Now when those herdsmen saw that which came to pass they fled, and they declared 35 it in the cities and in the villages. And the folk came forth that they might see that which had come to pass, and they came unto Jesus and found that man from whom went forth those devils clad and modest 36 and sitting at the feet of Jesus, and they were afraid. And they declared to them how that man was saved alive, and they that saw, 37 again,† were beseeching him, even all that multitude of the Gadarenes, that he would go away from their neighbourhood, because great fear had taken hold of them. Now he went up to the boat and returned 38 from them. Now that man from whom had gone forth those devils was beseeching him that he might be with him. And Jesus dismissed 39 him and said to him: "Return to thy house and to the house of thy kinsfolk, and declare to them what things the LORD hath done for thee." And he was going and was preaching in all the city that 40 which Jesus did for him. And when Jesus returned a great multitude received him, for for him they were looking.

And there came a certain man—Joârâsh his name was, and he was a chief of the synagogue—and he fell down before the feet of ⁴² Jesus and was beseeching him that he would enter his house; for an only daughter he had, and she was about twelve years old, and she was near to die. And as Jesus was going thither the multitude was pressing upon him, and a certain woman whose blood had been

³³ that herd all went S 35 that they might seel and saw S 36 that saw, again, om. S 37 all that all the S clad clothed S returned] went S great] om. S 38 that man he Shad gone] those] the S to him] om, S 39 and to....thy kinsfolk] went Sto them] om. S the LORD God S om. S was 2° om. S 41 Joârâsh] C (as syr.vg); Jorêsh S 40 Jesus] our Lord S him] om. S 42 Jesus] he S before at S om. S

cs Kla Khaër 12 haar meen mlasa Kieshih ישר יאנשאה השבים שידו יצוע לם עמעשים וישרבע יתות תיפתאש תות תבים תות תלות דמביז ישטאייהן "معنوم حر حصمنه. معسده حدده دسمه. معدم حندسم والمرض الممال والمراجع المراجع عونم ههه محن له عمدم، نص قعم سحي لم مملم. ممرة مرة حدم مند. لم. المحرة لم يعمد المرابع مند لم. مرابع من المرابع من المرابع من المرابع من المرابع من المرابع الم من کنه مدح مای دسلی دوم درد. ⁴ دو مراه وم הנוסטה האפרט שנא לבשם. אפש כני נייוד טיניים הראשה صرحه له. معرفه لعبر عصه هم ممله حل عبده بحه منده. معدم عدم عدم مهمه مدم حل مدم منده. «مه ورم محدة لله دوله، مسحده لم مسلم و الم دعلهم. «محه حلا. عمده حر ددره اد درمعه معدن، له. حدمه لف دنام لم محدل لحلوب. «د، عدد ،م عدد ، مدده "Thos kuda "pun auna kaul. "elust kau tuk' al iuk' aiuk $\mathbb{P}_{A_{21}}^{100}$ ruch are character is a second that $\mathbb{P}_{A_{21}}^{100}$ معاهاه باسمياه مصحف ملحم المامين

issuing for twelve years, and all her property she had spent upon CS physicians and could not be healed by any one-and she meditated in herself and saith: "Even if the garments of Jesus I should go and 44 touch I should be healed." And she drew near from behind him and took hold of the skirt of his garment, and the issue of her blood stood 45 still. And Jesus turned round and saith: "Who is it touched me?" And when all of them were denying Kepha saith to him: "Rabban, the multitudes are pressing upon thee and coming, and sayest thou 46 'Who is it touched me?'" Jesus saith to him: "Some one touched 47 me, for I know that power hath gone forth from me." Now when that woman saw that not even this escaped him, she came fearful and trembling and fell down and worshipped him, and she said in the sight of all that people for what reason she touched, and how straight-48 way she was healed †before every one she confessed†. But he said to her: "My daughter, thy faith hath saved thee alive; go in peace." 49 And while he spake, there came some from the house of the chief of the synagogue and say to him: "Thy danghter hath died; do not 50 trouble the teacher." Now when Jesus heard that thus they said, he saith to him: §"Fear not; §only indeed believe," and thy daughter §" Thos 51 will live." And when he came to the house of that man he did not \P_{A21} suffer any one to enter but Kepha and James and John and the father

43 and all her....physicians] om. S and she meditated....should be healed] om. S 44 from om. S garment clothing S the issue] pr. the fountain of S 45 turned round and om. S pressing upon thee and coming] hemming thee in and pressing upon thee S 46 saith answered and said S 47 that not even this escaped him] that even this very thing did not escape him S; 'that this also was not hid from him' E^{80} before...confessed] om. S 48 said] answered and said S and] om. S 49 he spake] speaking S there came some] they came S50 that saith] answered and said Sthus they said om. S only indeed believe CA; om. indeed S; but indeed believe only Thos (cf also Thos³²⁵ 'Fear ye not, but only indeed believe' [= Mk v 36]): E⁸⁹ has 'Indeed and thy daughter will live $CA E^{ss}$; and she liveth S believe '

محدد بعمه علیسه محمد محمد دهم محمد ماهم واده محمد مهم محمد محمد ماهم محمد ماهم محمد ماهم محمد المحمد المحم

- ε^2 and the mother of the girl. And all the folk were weeping over her CS and were lamenting. Saith Jesus to them: "Weep ye not, for the girl
- 53 hath not died; she is indeed sleeping." Now they were laughing
- 54 at him, in that they were knowing that she *had* died. And he took hold of her by her hand and called her and said to her: "\$Girl, \$A165
- 55 arise!" And her spirit returned and straightway she arose. And ¶A
- 56 he commanded that they should give her something to eat. And her parents had been astonished, and he commanded them that to no one they should say what happened.
- ix 1 And Jesus called his Twelve and gave them power and authority
 - 2 over all spirits and devils, and to heal the infirm. And he sent them
 - 3 that they should preach the kingdom of God, and to heal. And he said to them: "Nothing shall ye take for yourselves for the way, no stick and no wallet and no bread and no silver, nor two coats shall
 - 4 ye have. And whatsoever house ye enter, there be and from thence
 - 5 go forth; and they that do not receive you—what *time* ye go forth from that city, even the dust of your feet shake off, that it may be for them for a testimony."
 - And when his apostles went forth, they go about the villages and the cities and were announcing the gospel and healing in every place.
 - 7 And Herod the Tetrarch heard all these things that came to pass;

⁵² weeping....lamenting] weeping and lamenting over her SSaith Jesus And he said S for the girl] for she S indeed] om. S 54 to her] om. S 'Girl, girl, arise!' A (very expressly): cf vii 14 55 returned] A has the word generally used for 'repented' straightway] om A 1 And Jesus called Now he called S power miswritten in S all spirits and devils] all the devils S 2 that they should preach] to preach S staff S (cf Mk vi 8) nor two] and not even two S4 enter + into S5 shake off be ye shaking off S for them for a testimony for you a testimony S 6 went had gone S they go] they were going S and were and were S'ed

nomero mes zhun. onzhero la etera retro.
orei ne chero. nort lnhin usien. noer
ere ezen. nelo "las etel eigh. oaet ne. v85 lot
oreell mon eremo et elesha enlan. olneh,
oreell mon eremo et elesha enlan. olneh,

and he was wondering, because some folk were saying "John hath CS risen from among the dead"; and others say "Elijah hath appeared."

Others say: "One of the prophets of old hath arisen from among the dead." And Herod was saying: "The head of John I cut off; who is this, that I hear these things about?" And he was wishing that he should see him.

And those apostles returned, and declared to him everything that they had done; and he took them alone and went to a desert place.

And when the multitudes knew they went away after him on foot, and he received them and was speaking with them about the kingdom of God, and them that had need of healing he was healing.

And when the day was near to wane his disciples drew near †and awoke him† and say to him: "We are in the desert; dismiss these multitudes that they may go to these villages round about and to the hamlets that they may lodge in them, or may find for themselves food." Jesus saith to them: "Yourselves give them something to eat." They say to him: "We have not more than five pieces of bread and two fishes; but let us go ourselves and buy food for all this multitude," for they were become five thousand men. He saith to his disciples: "Make them sit down to meat fifty by fifty men in a

⁷ some folk they S 8 and others] but others SOthers] from among the dead om. S 9 was saying said S And others S 10 them alone] them himself alone S to a desert place] to the gate of a city called Beth Saida S (sic) 11 went away went S on foot] of 2° om. S^{ed} with them] om. S 12 when] *om*. S his disciples] his Twelve Sand awoke him] C^* to wane to set S(exp. by C'corr); om. S: cf Joh iv 35. The intrusive words come from desert] wilderness SMt viii 25 = Lk viii 24in them] om. S Give them yourselves something S but let us go] **13** Jesus] He S except we go S^{vid} buy ourselves food S 14 they were] they are SMake them sit down to meat in companies, fifty by fifty folk in a company S

معده سعده مهم مهم الما الماس
«محدة همه طلمه، مهلتده», حده. عهل همه مهرة المرام المحدة همه المحدة المرام المحدة الم

"מאמי מחא בל מן העבא הנאה כלו, ובפסו בנבצח.

15 company." And they did so, and they made them all sit down to C.

16 meat. And he took those five pieces of bread and two fishes, and he looked up to heaven and blessed God upon them, and brake and gave to his disciples that they should set before the multitudes.

17 And all ate and were satisfied, and they took up the fragments that which they left over, twelve baskets full. And these folk that ate of that bread were about five thousand, besides women and

And when he was alone and his disciples with him, he asked them
and said: "What say about me the multitudes that I am?" They
say to him: "There are that say 'It is John the Baptist;' others say
'It is Elijah.'" Saith he to them: "And ye, what say ye that I am?"
Simon Kepha answered and said to him: "Thou art the Messiah."
And he—he rebuked them and commanded them that this to no one
they should say. And he saith "The Son of Man is about to suffer much and be rejected by the elders and the scribes and the priests, and be killed and the third day he will rise."

children.

23 And he was saying: "Whosoever willeth to come after me, let

upon them] upon it S^{vid} (several words here are 16 two those Sbefore the multitudes]...to the multitude S 17 the illeaiblefragments....over Salmost illegible, but it seems to omit 'the fragments' 17, 18 twelve baskets....alone] S appears to omit from 'And these folk' to the end of ver. 17 and to begin ver. 18 with 'When he was praying alone,' but the word for 'praying' appears to have been inserted between the lines, as in Lk xii 43 and Joh xiii 16 about me] after 'the multitudes' S^{vid} 18, 19 that I am....John] S illegible 20 he to them: And ye] S illegible, but there is not space for all the words 21 he—] om S 22 And he suffer] S illegible the priests saith] S illegible The Son | S illegible and the third day after three days S 23 after and the scribes Sme 1°] in my place S: see Notes, vol. ii

«مسمه دان تاله سلم مهر مقدم نقدم. مددة لدهمه ملاحمه ملاحمه المهام المهام المهام المحلم. «مدد حرك ملاحمه المهام المهام المحلم. «مدد حرك محلم المهام المهام المحلم. محدالم حدم همه والمحمد مهله مهلك المحلم المحلم المهام المحالم حدم المحمد المحلم مهلك المحلم المحلم المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحدالم
ر المعتاج المعتاد ال

him deny himself and take up his Cross every day and come after CS

24 me. For he that willeth to save his life shall lose it, and he that

25 shall lose his life for my sake shall save it. For what should a man

26 gain, if he should get the whole world and lack his life? For he
that shall be ashamed of me before men and of them that are mine,
the son of a man shall be ashamed of him what time he cometh in

27 the glory of his Father and of his holy angels. Now I say to you
truly that there are some that stand here, that shall not taste death
until they see the kingdom of God that cometh in glory."

And it came to pass after these words, about eight days after, that he took Kepha and James and John, and they went up to the ²⁹ hill to pray. And while praying, the appearance of his face was transfigured and his garments become white and were glistening as 30, 31 the snow. And lo, two men speaking with him, Moses and Elijah, that appeared in glory; and they were saying about his decease that it 32 was about to be accomplished in Jerusalem. And Simon Kepha and those with him had become heavy with much sleep, and when they awoke they saw his glory and those two persons that were standing 33 by him. And when they began to separate from him Kepha said to Jesus: "Rabbi, it is well that we should be here, and we will make here three dwellings, for thee one and for Moses one and for Elijah 34 one!" And he was not knowing what he was saying. And when he said these things there came a cloud and overshadowed them; and 35 when they saw these entering into the cloud they were afraid. And a voice was heard from that cloud, saying: "This is my son and my 36 beloved; hear ye him!" And when there came the voice, Jesus was

39

his cross S every day] om. S 25 lack] lack and.... S (a word illegible) 26 the son of a man] see on Matt xii 40, Lk xxii 48 of me before men.... ... his Father and of] S illegible the holy angels S 27 that cometh in glory] or, 'that it cometh in glory'; om. S: for E^{155} see Mk ix 1 28 they went] he went S 29 as the snow] om. S 31 glory] a synonym is used in S (cf ver. 27) 32 Simon] om. S much] om. S 33 Rabbi] Rabban S here 2°] om. S: cf Matt xvii 4 34 & 36 came] lit. 'was' 35 that cloud, saying:] the cloud S my son and my beloved] my chosen son S

CS use charam, ama shar los sas usher אנג אראה בתוח מחם במום הישה הצל אור .המשם בו שלים בן להוא. פלב כח בוצא שלבאה. حب ممانسم مل دنر. مسجم هم لر. «مامسم همم له. or, but the ices la scieta. elan cua روم المعدية من المادية الماد Lax rake aleenahii. "Lax exa saka ahaakal موسد , معدل معدد . معده ماءم ممامع مهاند מם ארבם משל אחם מכבשם מם אזרב מבשוא מו ese cioux a, freger. eson ffler expers. "Andresia elma el icaden Enlan. acr calex edreci سمه حل در دردد سمه بمحن الملتخيده "مرحه مرامي داء مه بمهد محدد، نیس هذه دمه براه ملح ورعمالم ديم دير مريعه. ١٩٥٥ من حمله ومره النه لحلمه سه. حلك وحدمه سمه حدسم وليه بعمه معمد. مسام الماليم مده والعمال الماليم على ماليم حلهم. בישה שו הנשו מדשו עוש בעשה שנים ובים שוש שורים יה العمد بر حبر حقیدهمی عدد الله سد مهمیجم להאם ייסאריב. בי הכתבל לוא מיא ביצב, ל, מה כתבל.

³⁶ مصل] om. S حدل] so also S ممته] om. S $37. \S in S$ $acold C^*$, but on an erasure; om. S $acold C^*$, but on an erasure; om. S $acold C^*$, $cold C^*$, cold

found alone. And they kept silence, and in the sight of no one said CS 37 they aught that they had seen in those days. And on that day again, while they were coming down from the hill, a great multitude met 38 him, and a certain man from that multitude cried and said: "Teacher, I beseech thee, have compassion on my son! He is my only one, 39 and a spirit cometh over him and of a sudden it casteth him down and he foameth, and scarcely doth it depart from him what time it 40 hath convulsed him. And I besought thy disciples, and they could 41 not heal him and cast it out." And Jesus answered and said: "Ah generation crooked and without faith! until when shall I be with you 42 and endure you? Bring near to me thy son hither." And while bringing him near, that devil threw him down and was making him wallow on the ground; and Jesus rebuked that unclean spirit, and 43 healed the lad and delivered him to his father. And all of them wondered at the greatness of God. And when every one was 44 wondering at all that he was doing, he said to his disciples: "Set ye these words in your ears, for the Son of Man is about to be delivered 45 into the hands of men." And they were not recognising this word, because it was kept secret from them that they should not recognise 46 it; and they were afraid to ask him about this same word. And there had entered among them this thought—who should be greatest 47 among them? Now Jesus, when he knew their thoughts, took hold 48 of a certain lad and made him stand by him, and said: "He that

³⁷ again] C*, but on an erasure; om. S 36 had seen] saw Smet him] met them S38 have compassion on my son! He] turn round on 39 and of a sudden of a sudden and S me! My son—who Scasteth him down] + and doth him hurt S 40 disciples + that they should cast it out S heal him and cast it out] help him S (so I read the photograph) 41 And 1°] om. S and without faith] and faithless S 42 making him wallow on the to me thy son hither] hither thy son Sground doing him hurt S 43 all of them every one S 45 to ask him] so also S 46 this thought] a thought S 47 their thoughts] the by him] by them Sthoughts of their heart S certain om. S

محم دلر محمد لحم دعدند محمد المدار كن حدم المرار المدر المد

⁴⁸ in $ian_1]$ tr. S with war $an_1 = an_1$ and $an_2 = an_1$ and $an_2 = an_2$ and $an_3 = an_4$ and $an_4 = an_4$ a

receiveth this lad in my name, me it is he receiveth; and he that CS receiveth me, receiveth him that sent me. For he which is least among you, like this lad, he is greatest." And John answered and said to him: "We saw a certain man casting out devils in thy name, and we forbade him, on the ground that he cometh not with us after thee." Jesus saith to him: "Forbid not, for he that is not against you is with you."

And it came to pass when the days of his going up were fulfilled he prepared his countenance to go to Jerusalem. And he had sent messengers before his face, and they went and entered a certain village of the Samaritans, that they might prepare for him; and they received them not, because his countenance for Jerusalem was set to go. Now when his disciples James and John saw it, they said to him: "Our Lord, wilt thou that we say that fire come down from heaven and consume them?" And he turned round and he rebuked them, and said to them: "Ye know not of what spirit ye are, for the Son of Man came not to destroy lives but to save life." And they went away to another village.

And while they were going in the way, there came a certain man and said to him: "I will come after thee whither thou goest."

58 Jesus saith to him: "The foxes—they have dens, and the birds of the heaven a dwelling, but the Son of Man, he hath not where to rest his head." And he said to another: "Come after me." He saith to him: "My Lord, permit me first \$to go and bury my father, and I \$A168

⁴⁸ among you, like this lad and a lad unto you S49 And 1°] om. S We] Rabban, we Sa certain man one S on the ground that because S 50 to him] to them S with you] for you S after thee] om S 51 it came to pass om. S 52 and they went] and they came S (sic) 53 them $\lim S$ 54 say that fire come down] 'say, certain] om. S and fire shall come down...' E^{95} (= syr.vg and arm.vg) 55 he turned 55, 56 and said..... to save life] om. S round and] om. S 57 there came....to him] some one said to him S 58 saith to him: The foxes they have saith to him If the foxes have S a dwelling] nests Syet S (lit. 'and': so also E74, for which see Matt viii 20) 59 My Lord. permit] Permit S and I will come] om. S; + unto thee A

مرد الم عدم عدم جموع المرام عدن المرام المر $\P A$. with the chir of A is A is a chir. In the chiral section A is a chiral section. حنة لمعدم وم محم لم مال مسم لقد صدر مملم، תישה אבי שיים אבי הבי אור הל . במצ של ישהר « owni teaghin and hac usu telepah indua... امح دلمة صلم عند مد لمنتاب عدم ملاتم. معدة من ماتم ماتم عدم تعدم، لدل مهن محديد المهدد صمم لحمال محن لصم سرتم صد معدالم اعمام. حده سعدل حر هذه دسونه همه ددهم فقله لسوده. יום מון האבא מאר בינה ליאר איר ביד ביר נצים אויי ביני נצים אויי מון ייי מין ייי מין אויי אויי אייי אייי אייי אייי معلت معادده مرا معاوم عدم معادده معدم المام مدام ما مام معند المعادم ال ددمه سام، «مم مدم دن علم بالمس حلمس، علمده مع ورم الم عليده وهده محمد محمد صمده مع محمد ، عمل معلم معلم مما مدمده المام منهم الله محمدلم لده المعم دمل حدم الحدم المهمام בגמבם בי משת במשת השם במי השל בשי משתמ⁴⁹ במשתם אכלי של 10 fol 61 v جمع حليم حليمه ماده من المادي معامد ما المادي معامد المادي الماد

⁶⁰ نصح هـ معـ] om. S; نصم هـ 61 مـ نصح S (sic) 62. For Ephr. Overbeck 127, see Introd. vol. ii عمل المناه على المنا

- $6 \circ$ will come." Jesus saith to him : "Leave the dead to bury their dead, $\, C \, S \,$
- 61 and thou go and announce the kingdom of God." Another said to A him: "I will come after thee, my Lord, but first permit me to go and
- 62 shew it to the sons of my house, and I will come." Jesus saith to him: "No one putteth his hand on the ploughshare and looketh behind him, and becometh again fit for the kingdom of God."
- And after these things he separated others also, seventy and two, and sent them two by two before his face to every place and city that
 - ² he was about to go. He saith to them: "The harvest is much, and the labourers few; beseech ye therefore the Lord of the harvest so that
 - 3 he may send forth labourers for his harvest. Go now; lo, I send you
 - 4 as lambs among wolves! Take for yourselves no purses and no wallets
 - 5 and no shoes, and a greeting to no man in the way shall ye give. And whatever house first ye enter into, be saying 'Peace be in this house.'
 - 6 And if there is there a son of peace, your peace shall rest upon it; but
 - 7 if not, upon you it shall return. And in the same house be ye eating and drinking of their *store*: the labourer is worthy of his food; and
 - ⁸ do not remove from one house to the next. And whatever city ye enter into and they receive you, eat everything that is set before you,
 - 9 and heal the sick that are therein, and be saying 'The kingdom of
 - 10 God hath drawn nigh upon you.' But whatever city ye enter into

⁶⁰ Jesus] He S; And our Lord A saith (so syr.vg)] said A 62 again om. S For the whole verse, cf 'My hand have I put on my ploughshare, and behind me I have not turned' Thos315; and 'The farmer that putteth his hand on the ploughshare, if so be that he looketh behind him, the furrows cannot be straight before him' Addai45. Thus there is no Suriac evidence for the reading of D latvt Clem. Al in this verse 1 others also] from his disciples others Sseventy and two] so also Thos 176 and Addai⁵, with E^{59,160} and Ephr.arm (on 1 Cor xv 7; 2 Cor viii 23, xi 15) 3 now] om. Samong Sillegible 4 Take and 2 therefore] om. S 5 peace] or, 'greeting' (as Matt x 13) no man] S illegible this house] 6 And if If S 7 the labourer pr. for Sfoodl the house S reward S8 into] om. S 10 But whatever] Whatever S

ورد المام الم والم المحلود والم وموم والمحتود والمحتود المام المام المام والمام والما

"ه, لحر حدادل. ه, لحر حداه كردك. ديمله حرون محرور.

همه ستلى دههه حصل حدن دل حدوقه محملهم المحه.

"حفر لرون ملرور سهم حس حدامه المدرية مراه والمحم المعارفة مراه ملاه محرور المعامل المعارفة مراه المعارفة محرور المحرور المح

"omeen mon min seed this catody ordin. Eight one show and and the last of exert who show and and the last of the seed of the s

and they shall not receive you therein, go forth and say in its streets C S

11 'Lo, even the dust that cleaveth to our feet we shake off; but
nevertheless know this, that the kingdom of God hath come nigh!'

12 I say to you that for Sodom it shall be tolerable in the day of
judgement more than for that city.

"Woe to thee, Korazin! woe to thee, Beth Saida! for if in Tyre and in Sidon had happened the mighty works that have happened in you, then perchance in sackcloth and in ashes they had repented.

Nevertheless for Tyre and for Sidon it shall be tolerable in the day of judgement rather than for you. And thou also, Kapharnahum! not unto heaven shalt thou be uplifted, but unto Sheol shalt thou go down. He that heareth you, me it is he heareth; and he that defraudeth you, me it is he defraudeth is and he that defraudeth me, defraudeth him that sent me; and he that heareth me, heareth him that sent me."

And those seventy that he sent had returned with joy, and they say: "Our Lord, even the devils are subject to us in thy name."

18 Jesus saith to them: "I have been seeing Satan, that he fell as lightning that falleth from heaven. Lo, I give you authority that ye should be treading on serpents and scorpions and all the power of the enemy, and nothing shall injure you. Nevertheless in this do not rejoice, that the devils are subject to you, but rejoice in your names that are written in heaven." And in the same hour he exulted in the

40

and say in its streets] in their streets and say S 11 Lo] S; And lo C14 the day of judgement] that day S 13 that in you have happened S shalt thou go down] so also S 16 me it 15 also] om. S but] om. Sis he defraudeth; and he that defraudeth me] om. S 17 seventy + and and they say] om. and S^{ed} two S^{ed} , but the reading is not quite clear 18 Jesus] He Sthat falleth] to us in thy name] so also S 19 I give] 'I have given ' $A\ E^{\text{116}}$ all the power the om. $S E^{_{116}}$ A 131 has 'Lo, I have given you authority power also S (not E^{116}) that ye should tread on the power of the enemy', but the phrase authority that we should tread on serpents and scorpions' occurs A 10520 But that 2° or, 'that they' are written] have been nevertheless Swritten S - Cf E^{206} 'That your names are written in heaven among the angels'

פג אנשבו שנש אבא על אנא אומש ינשאה אצומפו متهازم دحصده صلع حم شصحه محم مقملهنم مراسه אנון לילליא. אין אכן המפנא ממא צבינא מהפיץי. ביבע حدم معملم له حر مد ملم مد مده دام ملم תשים השלם . הים על הלה השה משם הלם . השה על دواء مصاء بعده ،سوسته لم الما المعددي واعاده واعد داعا حاكة حدة المحسب لتندم ومدم ومدم ومدن المحتفر وماسر بسام حدم دساء محدم دسام مرسام مرسام ملم سه. ملحعدد حدم وعديم منهم ملم عحده. "סבד אתי שלים. מוב עלפי עבמשא עד ומאק ממא ונשימשי. محن الم حلوب حديم محدد ديمة مل ستم دلعلم. المحدد שובר בנוצמטא אינדא בקיבי טאידי שלים. בישר ש له داهنم لحنب ملهم حر دله لحم. محر دمله سلم. محر دلش دویم. محر دماده زحدیم. ماعندیم سمه دویم. " المراه المراع المراه المراع المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراع משמ דעדין אבא ישבא מסוושן אכש אבל ביז סשיים مند. "محة له بعمد. يحةم سه سلم همم حم ممنعلم brius. seet erie, Liss. orshoon, orusoon,. معدمهم و منه در من المرد ما المرد و المرد عدم المرد ال سلم محان مران مر مساسم محدوم هم حدام المحادث ما محدد المحادث المحدد المح אין הסבלא עונה, מבבוה. "שבינא הין עד בד ורא mon con choius och, labor uno, orbius alam,

Holy Spirit and said: "I give thanks to thee, Father, Lord of CS heaven and of earth, that thou hast kept secret these things from the wise and from the understanding and hast revealed them to children: ²² yea, my Father, that so was the will before thee. Everything hath been delivered unto me from my Father, and no one knoweth who the Son is save the Father, neither who the Father is save the Son, 23 and he to whom the Son shall be willing to reveal it." turned round unto his disciples and said to them: "Happy is it for 24 the eyes that see that which ye have seen! I say to you that many prophets and kings have wished that they might see that which ye see, and they have not seen; and to hear that which ye hear and they 25 have not heard." And when he said these things, there drew near a certain teacher of law that was standing by to tempt him. He saith to him: "Teacher, what shall I do that I may inherit life eternal?" 26 Jesus saith to him: "In the law how is it written, and how hast thou 27 read?" He saith to him "Thou shalt love the LORD thy God from all thy heart and from all thy power and from all thy soul and from 28 all thy mind, and thy neighbour as thyself." Jesus saith to him: ²⁹ "Rightly hast thou said; these things do, and thou dost live." Now he was wishing to justify himself; saith he to Jesus: "And who is 30 my neighbour?" Jesus saith to him: "A certain man was going down from Jerusalem to Jericho and fell into the hands of the robbers, and they stripped him and beat him and left him between 31 dead and alive, and went away. And a certain priest chanced to have been coming down in that way, and he saw him and passed by 32 him. And a Levite also when he arrived at that place saw him and 33 passed by him. But a certain Samaritan, when he was journeying in that same way and had arrived by him, saw him and had compassion

²¹ Father....earth] 'heavenly Father' $E^{{\scriptscriptstyle 116}}$ that....secret | S illegible no one to end of ver.] who 22 from my Father] from the Father S knoweth the Son but the Father, and who knoweth the Father save the Son, and he to whom the Son shall be willing to reveal him? S (not $E^{117,216}$) have seen] see S24 I say] pr. For S23 that which] what S 26 hast thou read] readest thou S 27 He 25 And when When S saith] But he answered and said S power....soul] tr. S30 Jesu and fell...robbers, and they] and the robbers fell on him and S He S31 to have been to be S 32 a Levite pr. so S 33 in that same way and....by him, saw] arrived by him and saw S on his way S

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رود مرح مورد مردوم مرد دور الما المرد مرد المرد
³⁴ عنده S (sic) عنده S عرده S هماه S هماه S (sic): of Mk iii 11 and Notes, vol. ii S عنده
on him. And he drew nigh and bound up his wounds and poured upon CS them wine and oil, and made him ride on his ass and brought him to an inn and nourished him. And on the morrow of the day he paid out two denars and gave them to the innkeeper, and said: 'Nourish him; and what time I have returned, that which it doth cost thee again I will repay thee.' Which is it of these three appeareth to thee that he was the neighbour of him that fell into the hands of the robbers?" He saith to him: "He that had compassion on him." Jesus saith to him: "Go, and thou also so be doing."

And while they were going in the way he entered a certain village, and a certain woman whose name was Martha received him in her house; and she had a sister whose name was Mary, and she came and sat at the feet of our Lord and was hearing his words. Now Martha was occupied in much serving, and she came and saith to him: "My Lord, carest thou not for me, that my sister hath left me alone to serve? Say to her to help me." He saith to her: "Martha, Martha, †my anxiety† and perturbation for me thou hast about many things; but one thing is required. Mary the good part hath chosen for herself, and it shall not be taken away from her."

Now when he was praying in a certain place, after he departed a little from his prayer, one of his disciples said to him: "Our Lord, teach us to pray, as John taught his disciples." He saith to them: "Whensoever ye are praying, be saying: Our Father in heaven, thy name be hallowed. And thy kingdom come. And give us the con-

³⁴ drew nigh] drew near S and bound] and bound S poured] put S 35 and gave and gave S oil and wine S again] after 'returned' in S 39 our Lord] Jesus SE^{98} cost thee] + for him Shis words his word Sfor me] so also E^{98} 41 He saith] Jesus answered and 40 much] om. S my anxiety.....required] om. S: see Notes, vol. ii said S42 and it] 1 Now when When S certain Sillegible (? om.) that Sa little] 2 He] And he S Our Father in heaven] Father S: for Thos²¹³, om. Ssee on Matt vi 9—13

معده لم ستلهم. مهد سم معده لمد المست لم معده الم لمحلم لنصمت بملم مي مر صعم ، ممحة لصم عمد. ous ours to just out toom cellob للم. منهجة له وسحم معمليد لهلل يغتب ، مجلما הועבר אלא לבל, בן אסושא. בלבל ל בגב האשנה متحمص، أمديم حم لاه معجدة لم المعادد. حيلا در درنوی مید مین میلین مید درنوی ایم معدست FOL 63 V KODON THE TO A TO THE FOLLOW STORE THE STORE STORE THE ST لى سمى دال له. حيل سىدەلەس سمىر مدلال لە دىدى Les : asso subedu Les : "et sur Lis rast wee. מבמל הבצא מצבעו. מבמל הופג מהפחש למה "אנא הן מנבת בוצאלתה כוח לוצא. לבא מה באבא מהבל الم مرم مرم على مربع المعام مرم المعام المعا lm. "Lean rajes roll, maulres roles _ ra" .ml תמשמש במשת הדידי במשת עדיביו במשת בעם 13 "لقلم لحلال لقسده ي دحم دامنهمده محم حم عحمد، ١٥٥٥ in in areas that represent the

 16 amo 27 28

4 tinual bread of every day. And forgive us our sins, and we also will CS forgive every one indebted to us. And make us not enter into 5 temptation, But deliver us from the Evil One." And Jesus said to them: "Which is there of you who shall have a friend, and he shall go unto him in the middle of the night and say to him, 'My friend, 6 let me borrow three loaves, because my friend hath come unto me 7 from the way, and I have nothing to set before him'; and he will answer from within and say to him, 'Do not injure me, because the door is shut and the children are with me in the bed, I cannot rise 8 and give to thee.' I say to you If because of friendship he will not rise and give to him, because of his importunity he will rise, and give 9 him as much as is required for him. And I also, I say to you: Ask, and it shall be given to you; knock, and it shall be opened to you. 10 For every man that asketh receiveth, and every one that seeketh if findeth, and every one that knocketh—it is opened to him. Now which of you whose son shall ask him for bread—doth he hand him a stone? Or if for a fish he should ask—doth he instead of a fish give him a 12 serpent? And if for an egg he should ask-doth he hand him a 13 scorpion? And if ye that are evil know good gifts to give to your sons, how much rather the Father from heaven will give a holy Spirit to them that ask him?"

And it came to pass when he was casting out a devil from a deafmute, that when that devil went forth that deaf-mute spake. And

But.....Evil One 4 we also will forgive we also ourselves forgive S 5 shall have hath S 6 my friend a friend S come unto me] suddenly visited me S: cf Matt xvii 15 7 he will he—he will S and the children] so also S^{vid} : the sons S^{ed} 8 rise and om. S because 2°] pr. yet Sed: for the construction see ix 58 and Introd. vol. ii his] om. S 9 knock] pr. seek, and ye shall find S10. For A 443 see on Matt vii 8 11 for bread.... he should ask] for a fish S him ult.] om. S12 And if] 13 from heaven] $^{\circ}$ in heaven $S^{\circ d}$ (the decisive letters being illegible) a holy Spirit (cf Lk ii 25, 26)] good things S14 that devil the devil S

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15 those multitudes had wondered; and some of the Pharisees said: CS "By Beelzebub the chief of the demons this fellow doth cast out 16 devils." But others, tempting him, for a sign from heaven were 17 asking him. Now he when he knew their meditation said to them: "Every kingdom that shall be divided against itself shall be desolated, 18 and every house that against a house is divided falleth. And if Satan against himself hath been divided, how will his kingdom stand, that ye 19 should say that by Beelzebub I cast out devils? But if I by Beelzebub cast out devils from your sons, your sons—by what do they cast them 20 out? Therefore they shall be for you judges. But if by the finger of God I cast out devils, henceforth the kingdom of God hath drawn 21 nigh upon you. Now whensoever the strong man armed keepeth 22 his court, in tranquillity is his property; but if there shall come one that is stronger than he and shall overcome him, he will take away his armour which he trusted in, and his plunder also he divideth for 23 himself. He that is not with me is against me, and he that gathereth not with me scattereth indeed.

"The unclean spirit, what time it hath come forth from a man, goeth travelling about in places where there is no water, that it may find for itself ease; and what time it hath found none it saith: 'I will return and go to my house from whence I came forth.' And what time it hath come and found it swept and garnished, it goeth and taketh seven other spirits worse than itself, and they enter and dwell therein, and the last state of that man becometh worse than his first state."

41

¹⁵ Beelzebub] Beelzebul $E^{75,160,206}$: cf Matt xii 24 those the S 16 were asking him for a sign from heaven S 17 when he knew....said] knew.... and said S18 hath been shall be S 19 But....cast them out] S illegible 23. At the end of the verse is an illegible word in S: probably we should read 'scattereth 'me' indeed', as in *L boh aeth from whence om. from S24 travelling about + suddenly S 25 And and found] and found S: for the construction see what] What S Notes, vol. ii 26 it goeth] pr. then S

"oer hei mly. hubby ush ey so eush. calh iens CS heis ten calh. heis seit ten solon. Sides shan shan volume office the colons office the colons.

 $^{col\,2}_{\$A14}$ or . $^{col\,2}_{A14}$ or

^{27, 29.} בארבס begins a line but apparently not a § in S 28 בארבה] מארב א מון מארב ביים א מארב

And when he said these things a certain woman from the midst CS of the multitude with a loud voice said to him: "Happy is it for the womb that carried thee, and for the breasts that gave thee suck!"

28 Jesus saith to her: "Happy is it for them that hear the word of God and keep it!"

And when the multitudes were gathering together he began to say: "This generation is an evil generation; a sign it seeketh and a sign shall not be given to it, save as Jonah was a sign to the Ninevites, so the Son of Man also to this generation. The queen of the South will stand up in judgement with this generation and will make them guilty, in that she came from the other sides of the earth that she might hear the wisdom of Solomon, and lo, a greater than Solomon is here! The men-folk of Nineve will stand up in judgement with this generation and will make it guilty, in that they repented at the preaching of Jonah, and lo, a greater than Jonah is here!

"No one lighteth a lamp and setteth it under the bushel or in a A14 concealed place, but he setteth it on the lamp-stand, that they which enter in may see its light. For the lamp of the body is the eye: A whensoever thine eye therefore shall be single, thy whole body also is light; but if thine eye be evil, thy whole body also is dark. Be thou therefore wary lest the light in thee should be darkened. And if the light in thee is dark, thy darkness—how great it will be!"

²⁹ seeketh and a sign seeketh—a sign S 28 hear] have heard S to it] to them of heaven S 30 save] + the sign of Jonah the prophet Sas] pr. for S^{vid} 33 under the bushel or om. S; + under the bed or A: see Lk viii 16 and cod, fuld. (Ranke, p. 46) in a concealed place] in that they....its light] that every aught concealed S; pr. setteth it A **34** whole 2°] om. S one may see the light of the lamp A35 should 36.] Thy body also, therefore, what time there is in it no lamp be be Sthat shineth, becometh darkened; so, what time thy lamp becometh bright, it shineth for thee (or, 'maketh thee shine') S. This recasting of ver. 36 is also found in the Latin MSS f q: see Notes, vol. ii

"סבבא מסא כנום פונד עד הנדקוא לחלם. מבל אטליבאי "הסבל, מהא פונא מה אכל כובנות. "דלכנא לא בוכה "הלומה" הלומה לא on on tiodon. "her la ei _ holo _ eith cio on مصعلاء. "سفنة, أحسم لا ممه مح المحدد الحدة مهد הלבה מה שבה. "אלא מנה האוא לבה מנבה ב מכחש, رمعا ، م محامد عما مه محمد محمد عمام ، محمد المعام ، محمد المعام شونه موتعه. وحدمانم مرام وردم موليم مدامه وزقوديم. وحدور مردور على والم والمراجع والمراع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراع والمراع والمراع والمراجع والمراجع والم سلم وم حدوده مسلم وم له عدمه في في حدته علمه علام قعممه ۴٥, لده مهدم عدنه. مقد معدم حصلم لحل حدم مام معمر محمد معمد معمد حر قوزم ممحز له. حلعته. دو هلم محزة منه ممد لم حرحة مدله. "محدة له مد لدم م، قدةم. وعملم مدلم حةدلى مقيدها، مصمحم مملكي علا علاقهم وقد محمد. ممدلاه معلم حسبه مع وقعلام عنص مدلم المهم المهم ام، لعم وحدم مدلهم قدنه وتديم والمدم ملله אושב במשור שמה בשלח במלחדים העלח בעבדה fol 65 v . ~ Lata _ anon _ abut kint _ abuta . _ asmarin

³⁷ كـم] كـ is illegible in S, and the construction of ver. 38 suggests عدم here

38 هدا مان المحدد من العربي المحدد على المحدد
And a certain Pharisee had be sought him that he would breakfast CS 37 38 with him; and he entered and sat down to meat. And that Pharisee had begun saying in his mind "Wherefore hath he not baptized 39 himself before his breakfast?" Our Lord saith to him: "Ye Pharisees indeed! It is the outside of the cup and of the dish ye 40 cleanse, and your inside is full of extortion and evil. Ye lacking in mind! Hath not he that made what is outside made what is inside But that which is inside of you give as alms, and lo, every-42 thing is clean to you! But woe to you scribes and Pharisees! Ye that tithe mint and rue and all herbs, and pass over judgement and the love of God. Now these ye have done, but these have ye not left? "Woe to you scribes and Pharisees! Ye that love the honourable 43 seats in the synagogues, and greeting in the streets. Woe to you, ye 45 that are graves, and men walk upon you and know it not!" And one of the scribes answered and said to him: "Teacher, when these 46 things thou sayest us also thou dost insult." He saith to him: "To you also woe, ye scribes! Ye that take up heavy burdens and lay them on the shoulders of men, and ye yourselves not even with one of 47 your fingers touch them. Woe to you, ye that build the graves of the 48 prophets whom your fathers killed! Hence ye bear witness to and make confession of the deed of your fathers, and ye—ye are the sons

^{37, 38} and he entered....breakfast?"] and when he sat down to meat, he wondered wherefore he had not baptized himself before his breakfast. S (sic), but 'when' is illegible 39 Our Lord] Jesus SIt is For it is S41 as alms] in alms S 42 scribes and om. S Now these left? (cf Mt xxiii 23)] These it behoved that they should be done and these also not be left! S43. For A 269, cf Mt xxiii 6 ff, and see Diatar xl 41 44 graves] + that are not seen Sscribes and om. Sknow] ye know S 46 also woe] also—woe to you Supon them Stake up] lade men with S and lay....men] om. S not even] om. Stouch] do not draw nigh to S 48 and ye....the murderers] in that they killed them, and ye—ye build S

المحانه لحم در الم المدسلم مر المراب المراب المراب المراب المراب المرب
of those, the murderers! Therefore the wisdom of God hath said: C S
'I will send among them prophets and apostles; some of them they
will kill and persecute, that the blood of all the prophets may be requited that hath been shed, lo, from the time that the world was
created unto this generation, from the blood of Habel even unto the blood of Zacharia son of Barachia, him that was killed between the altar and the Temple.' Amen, I say to you that it will be requited from this same generation.

Ye yourselves have not entered, and them that are entering ye have hindered." And when he was saying these things against them in the sight of all the people it began to be displeasing to the scribes and Pharisees, and they were disputing with him about many things, and were seeking to take hold of a pretext against him, that they might it be able to accuse him. And when a great multitude was gathered unto him, so as to trample one on the other, he had begun to say to his disciples: "First beware of the leaven of the Pharisees, which is respect of persons. For there is nothing secret that shall not be revealed, nor aught concealed that shall not be known. For what things in the darkness ye have said in the light shall be heard, and that which in the inner chambers in the ears ye have whispered on the roofs shall be preached.

"Now I say to you, my friends: Be ye not afraid of them that kill the body, and afterwards nothing are able to do. But I will shew you of whom ye shall be afraid; be afraid of him who after he killeth hath authority to cast into Gehenna—yea, I say to you that of him it behoves to be afraid. Five sparrows are sold for a farthing, and not

this same] the hands of this S 52 have concealed] This may be read as a present tense: cf 'Woe to you, lawyers, for ye hide the key' E^{211} 53 Pharisees] to the Pharisees S 54 that they might...accuse him] om. S 1 First beware] Beware S 2 Cf 'And there is nothing secret that shall not to every man be revealed' A 443 3 light] daylight S 5 that & it behoves] om. S 6 Five] For five S a farthing] two farthings S

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"ONE! Im Jein ur ed mo erry. Elery. Yein ed Prade of the Jein ed Prade of the Art of the service
The state of the second contents of the seco

 $^{7 \}text{ ml}] om. S$ $imes in K \ ow \ in g S$ $imes in k \ ow \ in g S$ $imes in k \ ow \ in g S$ imes in k S imes in

7 one of them is lost before God; for even the locks of the hair of CS your head are numbered by him. Be therefore not afraid, because 8 ye are much more than the multitude of sparrows. Now I say to you Every one that shall confess me before men, the Son of Man also will 9 confess him before his holy angels; and he which denieth me before 10 men, there will be a deuial of him before the angels of God. And every one that shall say a word against the Son of Man, it shall be forgiven him; but he that against the Holy Spirit shall blaspheme, it 11 shall not be forgiven him. Now what time they bring you up to the synagogues before the ruling powers and authorities be ye not 12 anxious as to how ye shall make excuse or what ye shall speak, for the Holy Spirit will teach you in that hour that which it behoves that ye should say."

13 And a certain man from that multitude said to him: "Teacher, say to my brother that he should divide with me the land and the 14 inheritance." But he said to him: "Man, who set me up over you 15 to be a judge?" And he said to the multitudes: "Beware ye of all covetousness; because not in the superfluity of much wealth is life to the sons of men."

16 And he was saying this similitude unto them: "A certain rich 17 man—his land had brought in to him much produce. And he was thinking in himself and said, 'What shall I do, in that I have 18 not where that I may store my produce? I will pull down my granaries and build and enlarge them, and I will gather in them 19 my produce.' § And he saith to his soul 'Lo, many good things are § A381

⁷ by him] om. S much more] better S 8 Now For S his holy 11 as to how] what S angels] the angels of God S9.] om. S speak Cf A 415: 'Whenever they bring you up before the ruling powers and before authorities...' For the rest of the quotation see Lk xxi 12 ff it behoves that om. S **12** for] but S 13 the land and om. S 16 And he said to them this similitude S 18 I will 1°] 15 much] om. S and and S But it behoves me that I should 19 And I will say [Lo] + quoth he Ato my soul S (not A)

OS, Azra, osla mucho. Abreso kuil al paro תוחם הם . תעבי ושני ובעוד מו בשה כמודה מו בשולה للب بعدي لمحص لف هيي. هلي *بهلده لح بهمي. في مديد واده هه حر أومعر له معتده مراجعه ما عمره، حم مه «المرات المرات معرمه والعدم حديم معدله والمعربة معدم الملحدي «دوعه لية ملفة م، حم صحة له مولة حم لعمير، ممادمه ديخت ملاء انجم ملم سهرم. ملكم Las रकांक रकांक प्रांत कर्म करा राविक करा राविक रकांक المام و محمل مراهم حدمان و معمد المعمد معمد المعمد سدی. "یم یم که لیم احدة الله محدد، سل عدر عما سدم فعده خنه سلم باب سا معدد علىجى ددلين معدميم سموهم محملت المعربية Leest rifet more mobon Efet no reut ex منعل دلمنه ماسم هلعد دهم صعبل بلمنهمل لعم سقنة سيدمهم الله سيل لمحدث حديم لملحقه محديم لمعمل في محديم لملاحقه في ملكم المعمل «سلم بنة علمم عتدم مه ديمة عدم دسم الممر بالمحدد.

ستام [ستام [S (sic) A Ephr (see Notes, vol. ii) بستام [pr بحد A (Ephr) بحد A [pr بحد A [pr با a با a ما a ما a با a

laid up for thee for many years; take thine ease and eat and drink CS and be merry.' God saith to him: 'Thou lacking in mind! lo, in this night thy life they require of thee; these things that thou hast made ready—whose will they be?' So is he which layeth up for himself treasures and in God is not rich."

And he said to his disciples: "Therefore I say to you, Be not anxious for your life what ye shall eat, neither for the body where-23 with ye shall be clothed; for the life is more than the food and 24 the body than the clothing. Consider the ravens that they sow not nor reap, and have no store-chambers, nor granaries-aud God nourisheth them; how much therefore are ye more than For which of you, though anxious, can add on to his 26 stature one cubit? But if not even a little thing ye can do, why 27 are ye anxious about the rest? Consider the lilies of the plain how they spin not nor weave, and I say to you that not even 28 Solomon in all his glory was covered like them. But if the grass of the hills that to-day is on the hills and to-morrow is withered and falleth into the furnace God doth clothe, how much rather there-29 fore for you, O lacking in faith? Do not therefore seek what ye shall eat and what ye shall drink and wherewith ye shall be 30 covered, and be occupied in these things; for all these things the peoples of the earth seek after, but your Father knoweth that for

laid up stored up S (sic) A Ephr (see Notes, vol. ii) for thee or, 'by take] pr. my soul A (Ephr) eat] eat (different word) A Ephr and drink] om. A 20 lacking in mind] senseless A (lit. 'without heart') these things that....they] this which....it A Ephr pr. And afterwards he said S 22 your life the life S 24 nourisheth] C Thos¹⁹⁴ (see on Matt vi 26, 30); sustaineth S than they] than the birds S 27 of the plain om. S covered clad S 28 the grass of the hills] is withered and om. S therefore] om. S 29 and be occupied in these things] om. S 30 the earth] the world S

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" לא להעל בודא ובהדא. הקבא אכהבה הנאל לבה ב los בלבחלא. "וכנה בלבדת דאנה לבה במכה והמלא. הבבהם لعم وتعم ولم حلم مهد عدم ولم المام محتم معدم. אלו הלא עובא מלא. האפלא ממא מעבל "האלו דים ידים בי שמשא שאבי בי שבי המשא בי משמא. בי משמש معنوم سترمه محدسةم عنارند مصمنه معنيه بعدم لمسلم ومعدم لحدومه عدم دولة مر دمه معدههم בכא האלא מעז בוצלה נפלעה בלים. "לובניתם لحقديم صلم بملم ونصم حنص عدم مملم حد عنون fol 67 v מאר אדי אראינא לבה העווחם שהמה, הנשמא אראינא לבה א בב במות' מבשבום הלהוא מהכנה אם בכני אנם בה בה ביון. להכנחה הנשבט אנה הנצבא. אה א בבלואא تنهنم عد منعم مصحب بالمحمد المحمد عد منام. المحسم مراس دیم مرس مرب مادر مدر برا مرب در مرس مرب المرب ال באבא אבע המא בנהא. לא שבע ממא הואפלע כילמה. במאה בלוד הלא הלא הלא הלא הלא הלא הלא הלא שהים אולם ב ושא כוח ואנאא. "אכן לם בפאו כין, לן מם אכן سرف له حمل مديد مد مد مدن الله علم مل من الله
³¹ Las] Las S: the first letter has been erased (sic) in S [om. S] om. S

32. No § in S [crit] aby [crit] S [crit] os
 3^{I} you also they are required. Ye, henceforth, seek ye the kingdom of CS God, and these things over above shall be added to you.

"Fear not, little flock, to whom your Father willeth to give the 32 33 kingdom. Sell everything that ye have and give alms, and make for yourselves purses that wear not out and a treasure also that is not exhausted in heaven, where no thief arriveth nor moth corrupteth; 34 and where your treasure shall be your heart also shall be there. 35, 36 Let your loins be girt and your lamps lighted, and ye be like folk waiting for their lord whensoever he shall withdraw from the wedding-feast, that what time he hath come and knocked straightway 37 they may open to him. Happy is it for those slaves, they whose lord shall come and find them watching; amen, I say to you that he will gird his loins and make them sit down to meat and serve them! 38 And if in the first watch he come and find them watching, happy is it for them, whom he will make sit down to meat and will serve; or if in the second watch or the third he come and find them watching, 39 happy is it for those! But this know ye, that if the master of the house were to know at which hour the thief would be coming, he 40 would not suffer that his house should be broken through. Ye also, be ye ready, for in an hour that ye know not will come the Son of 41 Man." Kepha saith to him: "My Lord, to us dost thou say this 42 similitude, or to every one also?" Our Lord saith to him: "Which

³¹ henceforth] or, 'then'; S partly illegible (sic) over above om. S 32 willeth hath been pleased S **33** also] *om*. S no thief arriveth] 34 shall be 1°] is S no thieves thieve S36 withdraw | cf 'till he withdraw from the wedding-feast' Thos 315 straightway] immediately S 37 they] om. S serve them] come over and serve them S the first watch....; or if om. S; cf 'I have watched my first watch and the second and the third' Thos³¹⁵ and find them watching 2° and find 39 would be were S 40 Ye also And ye also S them so S42 Our Lord Jesus S

CS, maisier, . Kela Keren * new Kink am Kink سنم عل عقدهمر. درمل لهم وزهم دردره المحمه, למם בבדה בה נאלא כיום נצבעיםם, הבבה מבנא. "عزنزيم ملحة محدة ملك لدم وسيحده مر حل دوله مسله. المحمد المحنة مه عديه حلمه الحنة حدية المحملة. منعنه لحجسه لحقيه صدم ملتحصفه ملحله ملحعفه הלבנהא. "הנאלא בינה העבהא מה בנהבא ולא שביו. محمله ولم مدد. موليمس. مصح حدام حدم ملم הלא במיצעי "בבה היוב הביה הבים מלא למן למי محدد حدم دعمه لحقمهم بدلد حقمهم رحمة عهم. دل المنصد لم ين على على بلحد دعيده. ملمه المرحله له عدد مدخمه المحدودية. "ده الله عدد كمة مم الله יאם בוח של אוא אבר אשם ואבואים אהואי "מרבובה ולא אים לי גאבהי וסבובא אלי איא בינא ومالم. المحدد مناهم وعدد حماده ومحدد نسك محمد بعد المام علم المام والمام المام يهمم سحعه دسة حيله، بله فلام عل لهني. مهةم حل الملهم. «المولد محم حل أحفه، محفه حل المام

is the one in authority faithful and wise and good that his lord will set up over his slaves, that he may give them their ration of food in 43 its time? Happy is it for that slave when his lord shall come and 44 find him doing so! Truly I say to you that he will set him up over 45 all his property. But if that slave shall say in his heart 'My lord delayeth to come,' and he begin to beat those slaves and the maid-46 servants and to eat and drink and be drunken, then the lord of that slave will come in a day that he doth not expect and in an hour that he doth not know, and will divide him and set his portion with them 47 that are not faithful. The slave that knoweth the will of his lord and prepared not for him according to his will shall be flogged with 48 many stripes, and he which knoweth not and doeth that which is worthy of stripes shall be flogged with few stripes; for every one to whom much shall be given, much will be required at his hand, and to him that they have committed much, the more will they require of 49 him. For a fire I have come to lay in the earth, and how I would, if 50 already it had been kindled! And a baptism I have that I should be baptized with, and how much I am in a strait until it be brought 51 to an end! Suppose ye that tranquillity I have come to make in the 52 earth? I say to you Nay, but divisions. For from now there will be five in one house—they will be divided three against two, and two 53 against three; the father will be divided against his son and the son

Cf 'Who one in authority] or 'official' and wise and good] om. S is the overseer, the faithful servant good and wise ' $E^{{}^{218}}$ slaves] fellow-43 that slave that one S shall come inserted between servants Sthe lines by the first hand in S: cf Joh xiii 16 44 set him up] give him all his property] all that he hath S 45 those slaves authority S 46 then lit. 'and': for the construction, see Notes, vol. ii the slaves S divide] cf 'He will cut him asunder and doth not know] is not aware Swill separate him's E^{218} (see Notes, vol. ii) divide him and set his portion] divide† his portion and set †it† S (but as it stands S reads 'divide him as 49 how I would what (or 'when') he would his portion and set him') S(sic): the addition of a stroke would make the clause run 'And what I would is—if it had been already kindled!' 50 And 1°] om. S to an end] For the meaning of the Syriac word see Joh iii 29 and cf Thos 216 ('Nothing strange hath that accursed [serpent] shewn but the nature whereby he hath been brought to an end, for fire doth make an end of him') 53 will be divided om. S 51 make lay S

Acom, ruddy at cidio. ocidy at yem. ouedy at aldio. ocldy at uedio.

المحمدة مام لقديم. حمد وسيمام حديد وهام حريه הנובה לנובוא. אבון אולם בנבונא מחא המחה. בסטות עבז הביותוח הנאצו הפסף בש הפהים הפהים " לבנשים. וכנא שנא מאול משלמלות בין אולם. יים בנפצל בם בא הית אומים בעוצאי "מא נועו אות הא בע כדך דיר של אובטנא. בד בבש אול באסונה ימב לש v 80 lol מעום הלולפים בנום. הלבא נעובים פהק הנוא. ההנא يعلمه لاديم. مرديم يغميه صلم مصنه. "محدنه لم والم المحمد من المحر عدد المحادث عدد عدد المعادد عدد المعادد ا امده دینه اددی، کموه پروید مهدونه لی کادلیم. wir : owning or -owni Apr outlier one ممحدة لصه محدد عدفه مرامه معلم عليم سأسم سهم ملنة حر دلسم يالله وسعد كند المه عن عديد المعادة عديد المعادة الم المعدد عدم معدمة المام المام المام المام المعدد الم col 2 _ amula * Leur jouchand _ ama * ale _ arand ممت سلماء حمله مولد عدم عدم عدماء مدماء م ملمنة حر علمه قد مديم وعدنم دمانعام. المحاديم

حالین S 54. Perhaps no \S in S in S in S om. o S prince S^{ea} (cf S v 25) 55 خامعة S^{ea} (cf S v 25) 55 خامعة S (sic), also Ephr v 320 B: see Introd. vol. ii 56 ohu جرحا مصلم ملا ملا مرحا مصلم S 58 ملی S مصلم S مصلم S مصلم S مصلم S مصلم S مصلم S مالی S میالی S میالی S میالی S میالی S میالی S میالی S (= èpyaríav) میالی S میالی S (and in ver. 2: cf xvii 11) 2 میالی S مصلم S مصلم S میالی S (and in ver. 2: cf xvii 11) 2 میالی S
against his father, the wife against her daughter and the daughter CS against her mother, and the mother-in-law against her bride and the bride against her mother-in-law."

- And he was saying to the multitudes: "What time ye have seen a cloud coming up from the west, ye say 'Rain is coming'; and it is so. And what time the south wind bloweth, ye say 'A sirocco is coming'; and so it is. Respecters of persons! the countenance of the heaven and of the earth ye know how to prove; this time and its signs do ye not observe? And in yourselves ye judge not verity.

 What time thou goest with thy adversary unto the ruler, while yet with him thou art in the way give him his profit that thou mayest be quit of him, lest he make thee guilty before the judge, and the judge deliver thee up to the officer, and the officer cast thee into prison. I say to thee Thou wilt not go forth from thence, till thou repay the last mite."
- And in that same time there came some folk and said to him about the Galileans—those whose blood Pilate mingled with their sacrifices. Jesus answered and said to them: "Suppose ye that these Galileans were sinners more than all the Galileans, that thus it chanced to them? I say to you Nay; but ye also, if ye will not repent, thus will ye perish all of you. And those eighteen on whom fell the tower in Shiloah and killed them, suppose ye that they were sinners more than all the men that dwell in Jerusalem? I say to

the wife] the mother S 54 And he] He S ye say] pr straightway S 55 a sirocco] CS (sic). This rare word is used here also in Ephr v 320 B: see Introd. vol. ii 56 observe] wish to prove S 57 And in yourselves] Wherefore of yourselves S 58 What time] While yet S with him] om. S his profit] his work S (= $\epsilon p \gamma a \sigma (a v)$ the judge 2°] he S 1 and said] and said S 2 chanced to them] befel them S 3 thus will ye] ye yourselves thus will S^{vid}

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⁵ _ ما S [sic) 6 ما S [sic) 6 ما S منابع 8 ما Sന്മ \supset ന $^{ar{\lambda}}$ S^{ed} 7 KIK KAKI (? for KIAK) $\prec sic$ $rac{rac}{r} pr. \prec \sim S$ 4>>> S^{ed} 8 ml in~[\dot{o} om. S $[m] = [m] \circ [m]$ om. S [مادح 11 $pr. \circ \prec \hookrightarrow S$ 13 mone in a] < one in a S'ed (cf xii 54) 14 < one] < one 3 S'ed: 15. Possibly a § in C and in S < cf x 17, xx 29 ~ (in 15~) ~ (w/w 8

you Nay; but ye yourselves also, if ye will not repent, thus will ye CS perish."

- And he was saying this similitude: "A certain man, he had a fig-tree in his vineyard, and he came and sought on it fruit and found none. He saith to the husbandman: 'Lo, it is three years, lo, since I have been coming and seeking on it fruit, on this fig-tree, and I find none; cut it down, wherefore doth it cumber the ground?'
- 8 That husbandman saith to him: 'My lord, suffer it this year also, till
- 9 I shall have tilled it and dunged it: and if it hath brought forth fruit, well; and if not, next season thou shalt cut it down."
- And when he was teaching on the sabbaths in one of the synagogues, there was there a certain woman that had had a spirit eighteen years, and she was bowed and could not stretch herself out at all, and Jesus saw her and he called her and said to her: "Woman, thou art loosed from thy infirmity." And he laid his hands on her, and straightway her stature was stretched out; and she was quoifying God. And the chief of the synagogue answered, being made furious for that Jesus was healing on the sabbath, and said to the multitudes: "Six are the days in which it is fitting to work; in them be coming and being healed, and not on the sabbath-day."

 Jesus answered and said to him: "Respecter of persons! Each one
- of you—doth he not loose his ox or his ass from the manger on the sabbath-day, and go and give him to drink? Now this woman, that is a daughter of Abraham, whom the Accuser hath bound, lo.

⁵ yourselves also] + all of you S (sic) 6 in his vinevard] pr. planted $SE^{166 (not 184)}$ on it] for himself S^{ed} 7 lo....coming] coming S^{ed} (read 'I come') on it] om. S cut it down pr. but S 8 saith] answered and said Sand 1° and S 10 he was] *om.* S 11 there was there] there was S'

15 on the sabbath-day] after 'to drink' in S 16 Now.... Abraham And that daughter of Abraham S the Accuser] Satan S

8180 MON LETY ELEVAN ENTER OF ALEXANDER OF ALEXANDER CANDO ALEXANDER CANDO ALEXANDER OF ALEXANDE

«مود به المحت مديد المحت المح

"oer hil lhoisly, how up ober. "hear la ohei.

Ri, 1201, ho ring. ring. hei la eso. "hoebe leel chien hill. hei han too li rogenh ieso.

Leel 'oln esens. "" of seln ridor ein chien.

Ohei, hien obano aren lei orasa chien.

Ohei, ei ehu l. oran orhei les la eren

hin les heren hibo: "ara beis len. har

hin les heren hibo: "ara beis les hor

horin les heren hibo: "ara hibo: aran hibo: "ara hibo: aran hibo:

S illegible S (followed by an illegible half line) S illegible illegib

eighteen years, was it not fitting that she should be loosed from this *C S* bond on the sabbath-day?" And when these things he was saying, all they that were standing up against him were confused, and all the people were rejoicing at all the marvels that were coming to pass by his hand.

And he was saying: "To what is the kingdom of God like, and to what shall I liken it? It is like to a grain of mustard, that a man took and cast it in his garden, and it grew up and became a tree, and the birds of the heaven nested in its branches."

Again he saith: "To what shall I liken the kingdom of God?
It is like to leaven that a woman took and hid in three bushels of
meal until the whole should be leavened." And he was journeying through the villages and the cities, and was teaching.

And while going to Jerusalem one came and was asking him and saying: "My Lord, are they few that live?" Jesus saith to him:

"Fight thou to enter by the strait gate; for I say to you Many will wish to enter and will not be able. From the hour that the master of the honse shall arise and shall shut the gate, and ye be standing outside and knocking at the gate, and saying 'Our Lord, our Lord, open to us,' he will answer and say to you 'I know you not whence ye are.' Then ye will begin to say: 'Before thee we have eaten and drunk, and in our streets thou hast walked.' Then he will say to you: 'Amen, I say to you I know you not whence ye are; depart

¹⁷ he was saying these things S (followed by an illegible half-line) **18** And he] He S 19 and it grew and all the people] S illegible 21 should in its branches] S illegible up and became] S illegible 23 one] a certain man S and was and was S be leavened | S illegible 24 to enter 2°] + thereby S25 From For saying] + to him She will answer] lit. 'and he will answer': our Lord 2°] om. S from S 27 Then he whence] pr. from S26 walked] taught S *cf* xii 46 whence pr. from S will say to you And he will say S

احمی حدر داحمی بن مراحمی و دای معموری هم المحمور مای در المحمور المح

 28 ye from me, for ye are all workers of falsehood. There shall be the CSweeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye ²⁹ shall be cast out. And they shall come from the east and from the west and from the south and from the north, and shall sit down to meat in the 30 kingdom of God. And there are last that shall be first, and first last." And in those same days there drew near some of the Pharisees 31 and say to him: "Go forth, go away hence, because Herod wisheth 32 to kill thee." He saith to them: "Go, say ye to him, to this fox, 'Lo, I am casting out devils and my cure I finish to-day and to-morrow, 33 and the third day I am myself finished. Nevertheless it behoves me that to-day and to-morrow and the day after to-morrow I should journey, because it cannot be that a prophet perish outside Jeru-34 salem!' Jerusalem, Jerusalem, that killest the prophets and stonest them that were sent unto thee, how many times have I wished to gather thy sons as the hen that gathereth her young under her 35 pinions—and ye would not! Lo, your house is left to you desolate. I say to you Ye shall not see me until the day come that ye shall xiv I say 'Blessed is he that cometh in the name of the LORD.'" when he entered the house of one of the chiefs of the Pharisees to eat bread on the sabbath-day, they were keeping watch that they ² might see what he would do. And a certain man with the dropsy 3 there was before him. Jesus answered and said to the scribes and to the Pharisees, asking "Whether it be lawful to heal on the sabbath,

²⁸ and ye....cast out] om. S **29** south..., north] tr, S30 there] 32 to this fox to that vixen S to-day \uparrow the \dagger day S (sic) pr. lo S34 killest....stonest] for the rendering, cf syr.vg 33 journey] go Spinions] wings S35 to you 1°] om. S and see Introd. vol. ii I say] pr. and S the day come] it come S desolate] om. S 1 that they might see] so also S (as I read the photograph); themselves See 3 on the sabbath to heal S 2 certain] om. S

CS. more such and one such along on the company of the cast and such at the cast and
⁴ pendre] so also S 5 ax min] om. S $< \sim] om. S$ \sim מבעה om. S7. No § in S (see facsimile to the Syndics' Edition) м>эq∞q] + м7 S 9 במאב 9 om. א S Khiw Sed (mea culpa) S حل دند عر کند 11 12 ak kam) om. A kansu A²/₂ سهنیر اندیر معدم $A^2/_2$ **₹**5] -\$\frac{1}{2} A bu≺] pr. bu≺ S*, now expunged (see facsimile) and redicate] om. S [محد کا کہ تسحیم ۱۵۵ کا تسحیم om. A محدث من المحدث من محدث الم المحدث الم _ONK Kishan plok] Kisha S'A Kalin] Kalin S; Klin A'

4 or no?" And they were silent. And he took hold of him and CS 5 healed him and dismissed him, and he said to them: "Which is there of you whose son or whose ox or whose ass shall fall into a well on the sabbath-day, and he doth not immediately draw and take 6 him up?" And they could not give him an answer about these things.

And he had said this similitude unto those that were bidden and were choosing the chief place at entertainments. He said to them: 8 "Whensoever thou art bidden to a wedding, do not go and sit down to meat in the honourable place; that there be not there one who is 9 more honourable than thou, and he come that hath bidden thee and him and say to thee 'Give place to this one,' and then ashamed thou 10 wilt sit down to meat in the last place. But what time thou hast been bidden, go and sit down to meat in the last place, that what time he hath come which hath bidden thee he may say to thee: 'My friend, come up above,' and thou shalt have glory in the eyes of all 11 the guests. For every one that shall uplift himself shall be humbled, \$\square\$A80, 12 and every one that shall humble himself shall be uplifted." And he \$4388 was saying to the lord of the supper also: What time thou makest a breakfast or a supper, do not call thy friends nor even thy brothers

nor thy relations nor thy neighbours that are rich, lest they also may

or nol om. S 5 whose son or om. S immediately] om. S 8 go and om. S sit] + thyself Sthat there be not] lest there be S9 place 1°] room S there one one bidden there S10 sit] + thyself Sall] om. S 11 For $om. A^2/_2$ which] that S every one uplift himself] be uplifted $A^2/_2$ 12 was saying] om. A Whosoever A 80 What time] Whenever A thou] written twice by S^* also] om. A nor even thy brothers om. A a breakfast or] om. S nor 2° or Aneighbours that are rich] rich neighbours SAnor 3°] + even A lest else A

منهم لم ومواحد، «المكر من وعدد منط معدد المراه و و الحقديم واحدة بنه التهام مالحديده. ١٠٥٠ مامدس والم lmo residen. omos esides cones risias. Al יוסבד שובב מחם שלים עד בין מולים השובנים מחם. אבי לשהלי המשרה שלמששה בבלבשלה האלשה. "האכים של له حن پاحنه سد حدد همه مستحدثه احداد، ممنه لقريم. "معدة حدده دحدت دهدك دنهدة لمده המומנון הנאלם. מא למ ביו בחל מומ מליב. מח. col 2 من بن من من نصر ماملا مربع من من من دور 18 من من من دور 18 من من من دور 18 من ובנה. האלב אנה האפחם אעונים. כבא אנא הנוף المره . منا دنقل بكره معتب عصد مانسده المالك תאלאזם ביא אבה ביא אבר הביא הוא לביא הביא הוא לאלאזם בים אביר הביא הוא לאלאזם מה אלאם ישכל. לא מצבעול האלאו "מהאל מה בבגא אהבי שלי להביש. שינים יצו הביא כייםא. מאהי لحديه. همم حكيل لعمقة ملعقمة وحديثه ممحل لحم لقعوديه والقبلانه. والقديمان «والمحدد عديه תבי, שא מחא מבגע הפסגם. המחב אול אלי בשמבא. "ארבי לבבגה. בסם לאסונים מלבום שיצא. מבבג יוק fol קו ע

13 call thee and thou have repayment. But what time thou makest a CS supper, call the poor and the blind and the halt and the suffering, 14 and happy is it for thee that they have not wherewith they may repay thee; and thy repayment shall be in the rising of the 15 righteous." And when one of them that were sitting at meat had A heard these things he said to him: "Happy is it for him that shall 16 eat breakfast in the kingdom of God!" Our Lord saith to him: 17 "A certain man had made a great supper and called many, and he sent his slave at the season of the entertainment that he might say to those bidden that they should come, 'for lo,' quoth he, 18 'everything is ready.' And they had begun immediately to excuse themselves. The first saith to him: 'A field have I bought, and I 19 need to go forth and see it; I beseech thee, excuse me.' another saith: 'Five yoke of oxen have I bought, and I go to prove 20 them; I beseech thee, excuse me.' And a third said: 'A wife I 21 have taken; I cannot come.' And that slave came and said these things to his lord. Then the master of the house was wroth, and he said to his slave: 'Go forth quickly to the streets and lanes of the city, and bring in hither the poor and the crippled and the suffering 22 and the blinded.' And the slave said: 'My lord, lo, that which thou didst command has been done, and still there is room at the enter-23 tainment.' Saith the lord to his slave: 'Go forth to the highways and to between the hedges and make them come in, that my house

repayment] this repayment SA13 what time whenever Asupper] it A the poor....the suffering] the poor and the blinded and the crippled and the suffering and the rejected and many others S; the poor and the ignorant and the blind and the halt and them that have not A 14 of the righteous] with the righteous A 15 them those S to him] to them S 16-24. For the allusions in things om. S Thos³¹⁵ and A 106, 107, see Introduction, vol ii 16 Our Lord Jesus S 18 I need] it is needful for called pr. had S 17 'for lo'] 'Lo' S 20 And a third Another S 21 the poor + and the rejected S 22 that thing which S 23 the lord he S

درام برام المراب "محدة عدم لحم بنة وسد مراء المرابع ا משבעה בסובן מסם בא ולבובה אעצובולה. .סי مود مالم موه عدم وتعم. مهموم محن المورد مركب المرابع المورد مركب المرابع المر بهمستام معهدام بهمعدا سام هام بهما هلمه مكتسمله ملحبه ملقيمه ملقيم المعيد المالحيد لم משבע הנמח לג. "חדק הלא שבל קלובמ האלא כלוי, אלבינה אל מצבע הנשחא לן. "מנו בין מובה ב הן אל ورديم حروله. ولم لمووم ماد حاسعد بعقامه. col 2 Khokhe prou _K Kli39 .mhazlezi ml* biki amki סלא אשבת הושלק. בל העום נמססב מבועון כמ "מאמהים. سب رحنه بغر وردنه درايه. مله معدد ورعلم. لمعدم حلمة حمد دمر حديد قدعة تالوب لحماد لهم الملم علمه، قعصانم تالعيم. "مملم عد است مح صله סוֹסא. מבונו אינו ארא מכבא מנה בל בלבא. "מבוא בל مريع مديم والم عدم مهامه مديده المامية لم معدسا «بر مانه» مر مانه مر مانه موده دهد المه المراحد عنا المانحة المراجعة المر בצלוש. בן ואול לש הונה ונגבב נצבב .00

²⁴ may be filled; for I say to you that none of these folk that were CS called shall taste my supper."

And while multitudes were going with him he turned and said 25 26 to them: "He that cometh unto me and hateth not his father and his mother and his brothers and his sisters and his wife and his 27 sons—yea, himself also—a disciple he cannot become of mine. And he that doth not take up his Cross and come after me—a disciple he 28 cannot become of mine. For which is there of you that would build a tower, and doth not first sit down and reckon the cost of it, if so 29 be that he have wherewith to finish it? Else, if he shall lay the foundation and have not been able to finish, all that see it will be 30 mocking at him, and saying: 'This man began to build a tower and 31 was not able to finish.' Or what king is there that goeth to fight with another king, and doth not first meditate if he be able with ten thousand to meet him which cometh against him with twenty thousand; and if not, while yet he is far from the battle-field he sendeth 33 ambassadors and beseecheth him for peace. So every man of you that doth not leave all his property—my disciple he cannot become. 34 Excellent is salt; but if salt lose its savour, wherewith shall it be salted? Neither for the land is it of use, nor for the dung-heap; but it is thrown away. He that hath ears to hear, let him hear!"

²⁴ these those S my supper of the supper S25 multitudes and and S 26 himself] pr. and Spr. great S a disciple] of mine] om. S For the whole verse, cf 'He that loveth my disciple S not me more than his father and his mother and more than himself, a disciple he cannot become of mine' A 263; and 'He that loveth me not more than himself...' E^{98} 27.] om. S 28 of it so also S if so be 29 shall lay have laid S 30 a tower om. S that if Sthe battle-field om. S; cf 'The wise king while yet the battle is far off sendeth ambassadors and beseecheth for peace' A 302 35 Neither for the land nor for the dung-heap is it of use S

موتدعه فليس صهمه ممحني صد يحنه لستهم حصدل האבל בובשה בי "אוכיו לשה שה וכוללא שוא. יכנה حدم عندم الم تحكم حزقي، مدده سه حدمه ما צבם לשבין הלשבא כוכוֹא. האול כבא למה ואכו בוכא הנשבעתה מחלש בל בולפחם מאמן למו של בולפחם. העודה المرام المرام المناسبة المناسبة المرام المرا uno *בת האצבעה בובן האבנה מסא. זאמוא לבם ב col 2 \$A142 . علامة المراكة المر ممنة حب مقحب محدة المتعدم المتعدم المعادمة المعا $^{\P_A}_{^{\$A_{14}}}$ יףומו איבש של שהאה אלאהא הא איז מאלא האמשל מאי $^{\$A_{14}}$ מר $^{\$}$ מר $^{\$}$ האמשל ممادد سد مدسم على مدسنه عني مديم صمام "A mohuseki Kan" ", marmary Kare grafit al Kisa منا لانتحاض والعقدم ممحنه لمن سدس عجر المعدساة ומו, השבוד משם. "הבינו לבם השבוד למשם. המש אבורה אומו مدم دلسه بدلت درسام محدات رسل مد سام دهده ולים אולים של המה להר עבדה עד אים שמח לש שלים אולים قس "عجة له احمنه بحد هد لر وتعمم وحلم لر

S Lober [Leo 1. No § in S $2 \prec i \rightarrow \bigcirc om. S$ 3 രത] om. S4 محا ﴿ حدى S^{ed} Kardo] so also S Kiana] Kiana S 7247 [1457 S 4, 5 כב אביים It is evident from the crowding together of these words that no stop was intended between them by the scribe of C 5 جدت S^{ed} pr. \circ A$ $\langle rado \rangle \langle SA \rangle$ $\langle rado \rangle \langle SA \rangle \langle rado \rangle \langle$ $11 < \infty$ om om S om S om SS cerpt [ithorby S Acom. [>c

And the toll-gatherers and sinners were drawing near to him that CS XV I 2 they might hear him, and the scribes and the Pharisees were murmuring and saying: "This man receiveth sinners and eateth with 3, 4 them." He saith to them himself this similitude: "Which of you that hath an hundred sheep and one of them be lost, doth not leave the ninety and nine in the open country and go and seek that which 5 was lost until he find it? And what time he hath found it, he layeth 6 it on his shoulders and rejoiceth, and cometh to his house, and calleth his friends and his neighbours too, and saith to them: 'Rejoice with 7 me, that I have found my sheep that was lost.' Now I say to you that so \$there will be joy in heaven over one sinner that doth repent, \$A142 more than over ninety and nine righteous for whom is not required s repentance. \P Or \P what woman that hath ten drachmas and she lose \P one of them, doth not light a lamp and brush the house and seek 9 it carefully until she find it? And what time she hath found it she calleth her friends and her neighbours, and saith to them: 'Rejoice 10 with me, that I have found my drachma that was lost.' I say to you that so there will be joy before all the angels of God over one sinner that repenteth." He was saying to them again: "A certain man-he had two ΙI

sons. The younger saith to him: 'My father, give me the inheritance

¹ to him] unto him S 2 This man This fellow S 3 himself] om. S 4 the open country the wilderness S5 layeth] taketh S 6 too] om. S to them] om. S 7 Now] om. S doth] shall A^b more than over for whom is not required who have no need of SA more than over S8 doth not pr. and A brush] sweep SAcarefully diligently S and seek.....find it] and seek her drachma that she lost A 10 to you? Cf A 150: 'And joy cometh unto the watchers of heaven when om. S a sinner repenteth from his wickedness' 11 was saying saith (or, 'said') S again] om. S' 12 to him: 'My father, give...] to his father: 'Give... S inheritance portion S

حر حمل مولك لهم عديه مسته المحر دمة بمدلام CS aliti era mo cim 120in eleca refim. onil المناء بسم ممحر دون مسم دغدنهم ملم والمحالم الم حلا دست سهم ونسمه عر الله، الهدد لحدة علا בגב דאול למי המחם בפנה בצינה באלה מחם יים לותו cee la lur es es sidis mo. asrim laisba leisas נסו 2 · מש אות אות הלם יהודי ממש* הושרה השה לים הצם לייע עבים יושע שבים קים עליי איים בים יושע שבים שים עליים בים בים אבי נייף איז שובי איז שובי איז שובי איז שובי בא دورد. "عدد مما لا عدد مال لا محمد مادد الله عدد سلمه . הים אוא הביל זבים אנא המני הלום . תושהם הנשבים בבדענ אין עד בן איציוליף. ייםם אלא לבה אבבהת. our mo fund. usum, schom, oshfung alam, ofmf Let et join ouran. "Anci la cin. ne ufud בנבגא הסבוביף. המבע לא אנא הכוף אלסוףא. Berlir dari alfor 1/2 and ., marial , mand isne *22 المنتعة , مميحه د معيده . معيده . بمعتاد «ممله مهده علی سه دولجدی بهده ملحصح. $^{\$ I}A$ والمالك والمالك من المالك والمالك والمالك والمالك $^{\$ I}A$ nxin letteraen. "non cim aux caido non nar مراعة عند الما عند مل الحناء معدية «ممنة» «ممنة مراعة مناء المراعة ا

مرات مرات مرات میلان م

that cometh to me from thy house. And he divided to them all his CS 13 property. And after a few days that younger son of his gathered together everything that came to him and went to a far country, and there he scattered his property in foods which are not fitting, because 14 he was living wastefully with harlots. And when he exhausted everything that he had, and there was a mighty famine in that 15 country, he went and attached himself to one of the men of that 16 country. And he sent him to a field to tend swine, and he was longing to eat of those husks of the sea that the swine were eating, 17 and no one was giving to him. And when he came unto himself he said: 'How many hired men are now in my father's house for whom bread aboundeth, and I perish here of my hunger? But I will arise and go unto my father and I will say to him: My father, I have 19 sinned against heaven and before thee, and I am not worthy henceforth that I should be called thy son; make me as one of thy hired 20 men.' And he arose and came unto his father; and while yet he was far off his father saw him and had compassion upon him, and he 21 ran and fell on his neck and kissed him. And his son said to him: 'My father, I have sinned against heaven and before thee, and hence-22 forth I am not worthy that I should be called thy son.' Saith his father to his slaves: 'Bring forth quickly the best robe and clothe 23 him, and set a ring on his hand and provide him with shoes, and 24 fetch and kill that fatted calf; let us eat and be merry, for that this \$A142 my son was dead and is alive, and was lost and hath been found." A 25 And they began to be merry. And that elder son of his was in the field, and when he came and drew near unto the house he heard a sound 26 of singing and music. And he called one of the lads and asked him:

45

house] property S them all] Sillegible 13 in foods...fitting] om. S 14 mighty] om. S 16 and (after 'swine')] om. S to eat of...eating] of those pods that the swine were eating to fill his belly S 17 And when] When S 21 and henceforth] om. and S 22. Here begins one of the Berlin leaves of C

רשלבו מם הלצ מבה שלם . האר משר של ושהמיי محد سليم معلم. "مألاء ملى عدي همه للحدل. منعم دحم قس علم لم حديمهم. ملم حدثه عل مهتديم. محمدهم الم مدرك مدال المادهم عم تسمد. «مصل حن ون ون مسلم حد النامي دوهم الم حيلي هه وعلمه. «محة له دغر. منه ددارم عدم منه. مداهدم הל הולף מם. "לבבשב הין מלבעה מלא ממא לף. המנא סס סס ששלעדים אמש איזשאים המש אמשאי משאר معرية سوم مود. بعد المالجيدوس. كدنه سد حمريه maria alakhka .kdubi ml kam duka .kam duk מגובס היו השנות בינת השונה בינת הוא השנות בים האבו למי Berl IV .ml בארם היום המונה בים השנות בים השונה למי השנות בים השנות המות השנות השנ תנה מוא הזבב אנא בלניף. לא מה ממבנו הזמלליף. Ly se exem rub those feets hoors h. "ret on ic صلح صعده. تحدم محدد دهن، عمل لن زدل صلمهم KIS ALS. MODELS COMENTS COMENTS CALL אבבדי המא הנפסף בין וכף ביקטף וחבוסוני בבקישם "השהו מוֹא לעה כן עוֹבא הכוֹמה מאכי לבהכנה בכל سدل لحنزر المحن تحلن محدة لم محدة لم مد edem ode. est edoc mu ucesa. Toca edica mai

27 'What is this sound of singing I hear?' And he saith to him: 'Thy CS brother hath come, and thy father hath killed that fatted calf, for
28 that he hath received him whole.' And he was wroth, and was not willing to enter, and his father went forth and was beseeching
29 him. He saith to him, to his father: 'Lo, how many years I do for thee bondservice and I have not transgressed thy commands, and never one kid hast thou given to me, that I might be merry with my
30 friends; and this thy son, when he hath wasted thy property with harlots—thou hast slaughtered for him that fatted calf!' He saith to him: 'My son, thou at all times art with me, and everything of
32 mine is thine; but to be merry and to rejoice it was fitting for thee, for that this thy brother was a dead man and is alive, and was a lost man and hath been found.'"

And Jesus was saying again to his disciples: "A certain rich man there was, and he had a steward and he was accused before him as having squandered his property. And his lord called him and said to him: 'What is this that I hear about thee? Come, give a reckoning of thy office, for thou canst not be any more steward to me.' That steward saith in himself: 'What shall I do, for that my lord taketh away the stewardship from me. Work I cannot, and to beg I am ashamed. I have known what I shall do, that what time I have gone forth from the stewardship they may receive me in their houses.' And he sent and called one of the debtors of his lord, and he said to the first: 'How much owest thou to my lord?' He saith to him: 'An hundred firkins of oil.' He saith to him: 'Take thy bill and sit down quickly and write them fifty.' And afterwards he

²⁶ sound.... I hear] om. S 27 And he] He S 29 saith] answered and said S 31 thou...art] at all times thou art S 32 and to rejoice ...for thee] it was fitting and to rejoice S (om. 'for thee,' as also E^{163})

1 Jesus] he S 3 from me the stewardship S Work I cannot] And dig I cannot S 5 sent and] om. S one of] CS, not 'each one of' 6 He saith to him: 'Take thy bill] om. S and sit.... write] And he sat down quickly and wrote S

(C) S key and is in the lest, with lest, or the is in its coince and a coince an

⁸ order contract to act....ochoc 8 for [faction of the contract of the co 8 حنت] so I read the photograph of S: حنت S^{ed} משביבין אום בנומר הבלבא מוא (בנומר בילי....אנם so also S 9 <レ<0] <レ< 으<0 S <レの] om. S _ so also S 10 രന്മ $1^\circ] \mathit{om}$. S11 \sim washed out in C: cf Lk xx 17, xxii 70, xxiii 3, Joh xi 37 حددده C مماحد محامده Cجننع pr. ک S 12 _ مامح سحمه] money Togrow & manas Topmayer 8 S^{ed} (cf xv 4) 13. No § in S For A 181, see on Mt vi 24 in A ברניםים מסס במי before של in A

saith to another: 'And thou, how much owest thou to my lord?' (C) S He saith to him: 'An hundred cors of wheat.' He saith to him: 8 'Receive thy bill and write them eighty cors.' And the lord praised the steward of wickedness in that he did wisely, for the sons of this 9 world are wiser in this their generation than the sons of light. And I myself say to you §Make for yourselves friends from this mammon of §A388 wickedness, that what time it hath been exhausted they may receive 10 you into their eternal dwellings. \P For he that in little is faithful \P_A in much also is faithful, and he that in little is wicked in much also is wicked. If forsooth with the mammon of wickedness ye are not 12 faithful, the truth who doth entrust to you? And if with what is not yonrs ye are not faithful, your own who will give to you?¶ | $\P C$ "For there is no slave that can serve two lords; else the one he 13 will hate and the other he will love, or the one he will endure and the other he will despise: ye cannot serve God and mammon." And it came to pass when the Pharisees heard all these things 14 15 sthey were mocking at him, because they loved silver. He saith \$ A133

And it came to pass when the Pharisees heard an these things they were mocking at him, because they loved silver. He saith to them: "Ye are they that justify themselves in the eyes of men; now God knoweth your hearts, that that which is high among men is filthy before God.

"The law and the prophets until John—henceforth the kingdom of God is announced, and every one to it is pressed. Now it is easier that heaven and earth should pass away than one letter

He saith to him: 'Receive.....cors'] And 7 to my lord to him S he sat down immediately and wrote them eighty S8 the lord | the Lord for....wiser] and wiser are the sons of this world S9 I myself 11 for sooth washed out in C: cf Lk xx 17, + also S this the S xxii 70, xxiii 3, Joh xi 37 mammon] mâmôlâ C (instead of mâmônâ) 12 are not have not been found S 13. For are not have not been S14 because....silver before 'they were mocking A 181, see on Mt vi 24 16 kingdom of God] kingdom of heaven E^{57} (in an allusion) at him' in A

"لعنه سد العلم همه همه همه من من من من الماله من الماله المنه المحلوم همه "محموده ساله مل المنه المحمد المنه المن

¹⁹ Cf A 181 Konzab Jan....Kon xad Kinziki Kida

^{19-31.} The story of Dives and Lazarus is given in A 381-384 as below:—

مهم ماه و سه هسه همین که دره نه تمهم و بر الله مهم و بر الله مهم ماه و مهم ماه و مهم ماه و مهم و بر الله مهم و م

A383 obci cuiba rebych. "raob ocub ao chib. obbaci. "oich aob chaudh. obe ao caoch cub obochoa. obe ao caoch cub obochoa. chib baca raciaq.

²³ \iff is not quite clear

²⁴ ביק (sic) ביק א (sic) ביק א Ephr ('Quotations,' p. 71); ביק א (sic)

18 from the law pass away. Every one that dismisseth his wife and S taketh another doth indeed commit adultery, and he which taketh a divorced woman doth indeed commit adultery.

"A certain man that was rich was clothed in purple and fine
garments, and every day was making merry; and a certain poor man
there was, whose name was Lazar, and he was lying by his door and
was longing to fill his belly from that which was falling from the
table of that rich man, and the dogs also were coming and licking his
sores. And it came to pass that that poor man died, and the angels
carried him to the bosom of Abraham; and that rich man died
and was buried and †cast† in Sheol he lifted up his eyes, being
tormented, and he was seeing Abraham from afar and Lazar in his
bosom. And he called and said: My father Abraham, have compassion on me, and send Lazar that he may dip the tip of his finger
in water and cool for me my tongue, for lo, I am tormented in this
flame! Abraham saith to him: '†My son†, remember that thou

¹⁹ Cf A 181: 'The rich man that in purples was clad....fell into torment' 19—31. The story of Dives and Lazarus is given in A 381—384 as below:—

A 381, 382 And again he shewed another demonstration about a rich man that made merry with his goods, and the end of him was in Sheol. ²⁰ And he told of a poor man that was lying at his door, ²¹ and was desirous and craving that he might fill his belly with that which was falling from the table (tables A²) of that rich man, and he said 'No man was giving to him.' And it saith there 'The dogs were coming and licking his sores.'

A 383 And he said in the end of the matter ²² It came to pass that that rich man died and was buried ²³ and was lying in torment, and that poor man also died and the angels carried him to the bosom of Abraham.

^{23 †}cast† in Sheol] S not quite legible, nor is the construction clear

A 383 (cont.) And that rich man lifted up his eyes from the midst of Sheol and from the torment and he saw Abraham, and Lazar in his lap (in his bosom A^b). ²⁴And he called with a loud voice and said: 'My father Abraham, have compassion on me, and send Lazar that he may come and help me and moisten for me my tongue from the burning, for that I am in a strait exceedingly!'

^{25 †} My son†] A Ephr E^{175} (expressly); Nevertheless S (sic)

S[C] rain rema modern in less on and years which حمانس مانه معملم منه شمعتم عمر سابم مماسم معدد والمحدد مدار ماده مدار والمحدد والمحدث حدیم لماهده یا معدست معدلی در مرا محرم محدن באם ביאה בני בעוד הוא הל הלשהוחם, לבול אכן « سحدیم کینه کسیم کیل در درده مدی داردی در مدی عساعد نعد حسيم، دءه دمءميا ممد مه سا نعمر عدمه منع مدعه مسا مدم عمدا مدم במשאמן לותו תאשם בש צות בת תלת שמישר שה תל مدم بعصد ما منعقاء مدمما حم معا عصم المامه אבא מן משלא נאול משימנון למייס ס ס אוא בא المامت مما المالحيده من المالحيده المالم المالم المالم المالحيده المالحيده المالحيده المالحيده المالحيدة ا Berl 21 مد مدن ما محلحه معرفه معرف مدن مه و العدل العداد الله $^{\$}A_{35}$ ماری دیده و ماری $^{\$}A_{35}$ سالته دیده و ماری داده و مار سيم عدد ده. عدم اقد عدم له. مم عدد اقسم ביט ביט הארבי ובה ובה אמן הארבי הארבי אליי ביט הארבי אביט אמן איי יפֿיי אנאר. אבטם $\{m^{\dagger}\cdot\cdot\dot{\phi}\cdot\cdot\}$

ובנון נשפל כף כיניכא עד אבנים למי.

בביא כנוס [mid> A Ephr ('Quotations,' p. 71): see Introd., vol. ii مرطال المام دنسم. ملحهٔ عذل دنقله. ممدیکه وم دحمله هده. ملک دحوهٔ لم. «دلك ووسلك وحك كميل صلم ولدم. ولك حدوم صحصم لحكملك لمل. مهولی دم لمهدم. سیمدن له، وحد دلی سر دخی سه دله. والمعدة لحد الاستعام بعد من محمل لم المال سعدة لحمد ما تصحره 29 A384 . حسول لاماء مين عمر مامره مين 29 A384 . حسول الماء 29 لا ما نصح . ورهم محمد الله من المحمد المام الله الله المحمد المام عدم بحد محدد مراكم نكال بعد دم ديله لمهمي ملحر المحدد لم محذمر . لحمع ملت ملك عديم محلم مح ماء مر 27 ما المعددة 27 عدد (sic) حتم بعال لهمهم حصددم حه. 2 عمل المحدد 3 المحدد 3 المحدد 3 المحدد 3 المحدد 3 المحدد 3 المحدد 5 المحد 1 محقعه 2°] om. S 3 **~**õ] **~**õµ S عدد المعدد المعدد المعدد \sim om. S Vv. 3 & 4 appear thus in A 35:— The $(oldsymbol{b} A^a)$ beco, $oldsymbol{\omega} B$ for $oldsymbol{\omega} A^a$) from $oldsymbol{\omega}_3$

 $\P A$

didst receive thy good things in thy life, and likewise Lazar also his S[C] evil things; and now here he taketh his ease and thou art tormented.

- ²⁶ And with all these same things a great gulf is set between us and you, that they that wish to cross over hence unto you should not be
- 27 able, nor from there cross over unto us.' He saith: 'Why then I
- beseech thee, my father, that thou send him to my father's house, for I have five brothers; that he may bear witness unto them, lest they
- ²⁹ also come to this place of torment.' Saith Abraham: 'They have
- 30 Moses and the prophets; let them hear them.' He saith to him: 'Nay, my father Abraham, but if one from the dead should go unto
- 31 them they would repent.' He saith to him: 'If Moses and the prophets they hear not, neither if one from the dead should go would they believe him.'"
- And he had said to his disciples: "It cannot be that offences should not come, nevertheless woe | *to him by whose hand the *C
 - ² offences come! It were profitable for him if an ass's millstone should be hanged about his neck and he be sunk in the sea, rather than
 - 3 that he should offend one of these little ones. Beware in yourselves:

 § if thy brother have sinned, rebuke him; if he have repented, forgive §A35
 - 4 him, And if seven times in the day he sin against thee, and seven times he turn round unto thee and say to thee 'I repent,' forgive him." ¶A

B. S. G.

here.....ease] thou dost be seech him A Ephr: i.e. ὅδε παρακαλείται

A 383 (cont.) ²⁵Abraham saith to him: 'My son, recollect (remember A^a) that thou didst receive thy good things in thy life, and Lazar received his evil things; but to-day thou dost beseech him, and he doth not help thee ²⁶because a great ditch is between us and you, and from you they cannot come unto us nor from us unto you.' ²⁷He saith to him: 'And inasmuch as it is not so, my father, I beseech thee that thou send to my father's house, ²⁸for I have five brothers; let him go and bear witness to them and they will not (that they may not A^a) sin and come themselves also to this torment.'

A 384 ²⁹And Abraham said to him: 'They have Moses and the prophets; let them hear from them.' ³⁰He saith to him: 'Nay, my father Abraham, but let one from the dead go unto them and they would repent.' ³¹Abraham saith to him: 'If Moses and the prophets they hear not, neither if one from the dead should go unto them would they believe in him.'

¹ the offences 2°] they S 2 sunk] thrown S that he should] om. S 3 have sinned] should sin S rebuke] rebuked S (sic) 4 against thee] om. S and seven] and these seven S to thee] om. S Vv. 3 & 4 appear thus in A35:—'3If thy brother trespass against thee, forgive him; 4[and] even if seven times he trespass against thee in one day, forgive him.'

 ^{c}S inc $^{\circ}$ ". $^{\circ}$ ". $^{\circ}$ m. $^{\circ}$ m. $^{\circ}$. $^{\circ}$ inc $^{\circ}$. $^{\circ}$ inc $^{\circ}$. مراعب ماد دوماعت محت دوس مهد ماد حسا העזים השבין שפישם בלפוא נוצוא בל שביא סמים ומיוא ol 2 Kam בשלבשם בישאה בנגא "מרשלמב הממלכם. Kam احد المحدد عدم المام الما محدي ددور ودري مم הובא בנא הכל הן פונהא. לבא אהו לה כוצבלה عدة بمعملدي. عبد الم المد له حدم بمستط. معمه سوب عدددد حدد المالاه معدم ومهده העבשה הלמשילה בילה ליבה ליבה שרים שיחוד בבגא מס. גבבג אולים נפסג למי. ממבנא אפי אולים ב المحدد مملم مرام محدد محدد مدام مرام مرسم בברא הציא. מנת העיבון מחון למבבה בבה Berl 2 v ملاياك من عقد منه عمل محلانه من كالد بعده المحلف المرابع المحلف المحل Kjež koa .Kru kojel kao 1kz rza. autikl רביא בוכא מבה בן ומעםא. "האונבה מלחם ב האביר لص بعمد أحر بماؤسم علم. "مد سام مدم عدد لصه اله سهه نعده لخشنه، محد بالم بماهد حدم المد محتسه דין בד עוד האלהבי. מפיע למי מכבלא וכא כצבע ממא

The apostles say to him, to our Lord: §"Add to us faith." ¶ He CS5, 6 saith to them: "If there were in you faith as a grain of mustard, ye would be saying to a hill that it should remove from hence and it would remove, and to a mulberry-tree 'Be rooted up and be planted 7 in the sea,' and it would obey you. Which is there of you that hath a slave driving the plough or tending the flock, and what time he hath come in from the field doth he say to him straightway: 'Pass 8 through and sit down to meat'? But he saith to him: 'Make ready for me something that I may sup, and gird thy loins and serve me until I shall have eaten and drunk, and afterwards thou also shalt eat 9 and drink.' Doth that slave hold a favour for himself that he hath 10 done the things which he commanded him? So ye also, what time ye have done what things are commanded you, ye say: 'We are slaves and riffraff; that which we were bound to do we have done."

And when he was going to Jerusalem and was passing through between the Samaritans and the Galilaeans to Jericho, and when he was entering a certain city, lo, ten men, lepers, stood from afar and they lifted up their voice and say to him: "Jesus, Rabban, have compassion on us!" When he saw them he saith to them: "Go, shew yourselves to the priests." And while they were going they were cleansed. Now one of them, when he saw that he was cleansed, returned and with a loud voice was glorifying God, and he fell on his

⁵ The apostles His apostles S our Lord Jesus S 6 saith] answered and said S there were in you] there be in you S (sic) would be saying] would have said S to a hill..... tree] to this mulberry-tree Srooted up] + from hence Sand it] om. and S For A 21, see on field] S has a word for 'field' Mt xvii 20 7 Which And which S here which is in syr.vg, but is elsewhere avoided by S and C (e.g. in vv. 31, straightway] immediately S 36: cf Mt xiv 22 C) 9 he commanded] is commanded S (sic): probably a mere error of the scribe 10 riffraff] lit. 'sweepings'; om. S (= aeth) 11 was 2°] om. S the Galilaeans] C S (sic): see Notes, vol. ii to Jericho] om. S 12 stood were 14 When And when S standing SAnd while While S^{ed} 15 Now] returned had returned S And S[loud] great S

لا المرامة من المرامة במצ ושתי המם הנושב השון הנוש משם .מן המש . במוד אבוד הבצל . מובזלהו ממם ביחם דושב עלם " בנוחם הן לא "אבלבע המפא לבלל לאבהעלא אונה במוסים אינה בנוחם בין לא "אבלבע" הם בין לא בין בין בין אונה בין אינה בין אי אן של ישתי הנים מם משב שה הנום הלה המותל 00 00 00 0 Myrne Nyanzru «مامعات منهم بهتم الله باعمره محدة به مامعه مامعه برهامك حساسة مهمعاء مدفه مل عمل نعمر برسامة רש ., ה בשליה הה מה הה הבים הה במישה הלמ" vi errepa explas entero .o. «ما المانت من المانت من المان من المان ال مرم خراسه مراه محام المان الم fol 73 r Kl . am Kaim Kma am pahim Kma _all _aiski المعامدة المعالم المعادم المعامدة المعامدة المعامدة הבים משמי עישו עדש ישיפים עשידי עדי האנבאה בל בשנה מם העוד בשלה. הבשלה ההשללה הנשללה

سه حته معمد معمد معمد المحمد المحمد المدال معمد المدال ال

¹⁶ אונר מינול.) מינול מינול.) מינול מינול.) מינול מינול.) מינול מינול.) מינול מינול.) מינול מי

face before the feet of Jesus and was giving him thanks; and that CS same leper was a Samaritan. Saith Jesus: "These were ten that have been cleansed; the nine—where are they?" But not one of them hath been found that returneth to give glory to God, save this one that is of a strange people. He saith to him: "Go, thy faith hath saved thee alive."

- And the Pharisees asked him, and say to him; "When cometh the kingdom of God?" He saith to them: "The kingdom of God cometh not by observings, and they will not say 'Lo, here it is,' or 'Lo, there it is'; for lo, the kingdom of God among you!"
- And he was saying to his disciples: "The days will come that ye will long to see one of the days of the Son of Man, and ye will not see it. And if they shall say to you 'Lo, there he is' and 'Lo, here he is'—let them not lead you astray and do not go.

 For just as the lightning lighteneth from the uttermost parts of heaven even unto the ends thereof, so will be the day of the Son of Man. But first he is about to suffer in many things and be rejected
- 27 in the days of the Son of Man, that they were eating and drinking and were taking wives and were giving wives to men, until the day

26 by this generation. And as it was in the days of Noah, so will it be

¹⁶ same leper] same one S 17 Saith Jesus Jesus answered and was These were ten] Ten are these S (sic, see Notes, vol. ii) saying S the nine—where are they] where are the nine S 18 But.....returneth] Hath not one of them returned...? S 19 He saith to him Sillegible 20 saith] answered and said S 21 will not say do not say S among you] cf 'The kingdom of God is in your Lo 1° & 2°] om. S heart..not by days of observing E^{209} and 'in your heart—which he spake of himself who was standing in the midst of them' E^{211} 23 he is 2°] Here begin again the London leaves of C om. S let them.... astrav] do not run S24 just as as Seven] om. S ends] uttermost 27 were giving om. were S part S (lit. 'head')

LED LY. OND JOSET DE JUD LEMD: "meth 1000 here had the top of the start of the start top of the start top of the start top of the start of the start top of the start top of the start top of the start of the s

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حلمها] خلامه S 28 حدد خدم المدت S له ما معلقه S 31 كمميته S يست موس وي ريام] S 29 خامراً + خلانه يم S 31 كمميته S 33 مسلحياً مسل S 34 ومن S 35 خسك S S S مسلم S S مسلم S S معلم
that Noah entered the Ark, and the Flood came and took them all CS 28 away. So also, as it was in the days of Lot, that they were eating and drinking and were buying and selling and were planting and 29 building, and in the day that Lot went forth from Sodom it rained 30 fire from heaven and destroyed them all, so will it be in the day that 31 the Son of Man is revealed. Now in that hour he that is on the roof let him not go down that he may take up his things from the house, 32 and he that is in the field let him not turn behind; and remember ye the wife of Lot. He that willeth to save his life shall lose it, and he 34 that shall lose his life shall find it. Now I say to you that in that night there will be two men in one bed, one will be taken and one will be 35 left; and there will be two women grinding at one mill together, one 36 will be taken and one will be left; and there will be two men in the field, one will be taken and one will be left." They say to him: "Whither, our Lord?" He saith to them: "Where the body is, there will be gathered together the vultures."

xviii ¹ He saith to them again this similitude also, that they should be ² praying at all seasons and that it should not weary them. "A certain judge there was in a certain city, that of God was not afraid and for ³ men had no reverence; and a certain widow there was in that same city, and she was coming unto him a long while and saying to ⁴ him: 'Requite me of my adversary.' And he was not willing. And afterwards that judge said in himself: 'Though of God I am not

the Ark] the ark S (as in Mt xxiv 38) 28 So also, as And as S and were planting and building om. S (= one line of the MS)29 fire]+and brimstone S31 that he may take up to take up S33 find it] save it 34 Now] om. S 35 together] om. S 1 that they should..... alive Sweary them 'Be praying and it shall not weary you' A 75, 487: but cf 'And when we do well, let it not weary us' A 392 2 a certain city 3 certain om. S a long while om. S a city S men man S4 And afterwards Afterwards that judge he S

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ל אינונים | אי

s afraid and for men I have no reverence, yet this widow at all times CS doth fatigue me—I will requite her, else at all times she will be coming and injuring me.'" And our Lord said: "Hear ye what saith
the wicked judge; God therefore—will he not rather do requital for his chosen that call to him by day and by night, and be lenient
with them? I say to you that he will do their requital quickly.
Nevertheless, will then the Son of Man come and find faith on the earth?"

And he was saying this similitude against folk that trust in themselves that they are the righteous and were disdaining many. "Two
people went up to the Temple to pray, one a Pharisee and the other
a toll-gatherer. And that Pharisee was standing by himself, and
these things was he praying: 'I thank thee, God, that I have not
been as the rest of the folk, the extortioners and the wicked and the
adulterers, and not as this toll-gatherer; but I fast twice in the week
and I tithe everything that I possess.' Now that toll-gatherer was
standing from afar, and was not daring that even his eyes he should
lift up to heaven, but he was beating on his breast and saying: 'God,
have compassion on a sinner!' I say to you that this one went
down to his house justified more than that one; for every man that
shall uplift himself shall be humbled, and every one that shall humble
himself shall be uplifted."

men | man S |5 at all times 1°] that thus S at all times 2° at the be coming] come S injuring me (or, 'annoying me')] take last S hold of me S: see 1 Cor ix 27 arabsin and Notes, vol. ii 6 And our Lord said Saith Jesus S the wicked judge the judge of wickedness S7 and be lenient] and he is lenient S 8 and find and find S 9 the 11 And that That S was standing] righteons righteous S and....praying] and prayeth S and the wicked and the standeth Sadulterers] or the covetous or the adulterers S13 not daring (so also Ephr. Overbeck 28) not willing S that Son] on me S14 every one that] he that S; for A 189, see Lk xiv 11

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And they had brought near to him even babes that he might bless *C S* them, and when his disciples saw *it* they were rebuking them. And he, Jesus, saith to them: "Suffer the children that they should come unto me and forbid them not; for they that are *such* as these, theirs is the kingdom of heaven. Amen, I say to you He that shall not receive the kingdom of God as this child, he shall not enter it."

And one of the chiefs of the Pharisees had asked him, and saith to him: "Good Teacher, what shall I do that I may inherit life 19 eternal?" Jesus saith to him: "Why callest thou me Good? And why dost thou ask me about the Good One? There is none good save 20 one,-God. Now the commandments, thou knowest them: if thou dost wish to enter life, 'Thou shalt not kill' and 'Thou shalt not commit adultery' and 'Thou shalt not thieve' and 'Thou shalt not bear false witness, 'Honour thy father and thy mother.' He saith to him: "These all—I have kept them, lo, from when I was a child!" When Jesus heard, he said to him: "One thing yet is lacking to thee; sell everything that thou hast and give to the poor, and thou shalt have 23 treasure in heaven, and come after me." Now he when he heard 24 these things, it grieved him, for exceedingly rich he was. Jesus saw that it grieved him, he saith: "How difficult it is for them 25 that have wealth to enter the kingdom of God! For it is readier for a camel to pass through the eye of a needle than a rich man to enter

¹⁵ bless them lay his hand on them S and when....rebuking them] and his disciples rebuked them S 16 And he] om. S that they should come S17 shall not 1° doth not Sof God] of heaven S this child] a child S 18 of the Pharisees] om. S For A 392, see 19 And why....the Good One] om. S Matt xix 16 ff, Mk x 17 ff 20 if....enter life] cf Matt xix 17 (& E^{168}); om. S and 2° om, S lo,....child] before 'I have kent 21 to him] om. S all] om. Sthem' in S 23 grieved...he was] grieved him exceedingly, for rich he was exceedingly S**24** it is] om. S 25 to enter om. S

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«محة عند سهم لحجل لمنيسه. كدنه سة صحبه علاد سهم حل به مهنه معدة. «محة علاد على المحنة المحتال سهم حل به مهنه المحتال سهم المحتال سهم المحتال سهم المحتال سهم المحتال سهم المحتال سهم المحتال المحتال به المحتال المحت

into the kingdom of God." And they were saying that heard: "Who CS
can live?" He saith to them: "The things that with men cannot be,
but with God they can." Kepha saith to him: "Lo, we have left
everything that we have and have come after thee." Jesus saith to him: "Amen, I say to you He that hath left house, or parents, or
brothers, or wife, or sons, for the kingdom of God's sake, shall take an hundredfold in this time and in the world to come shall inherit life eternal."

And he took his Twelve and said to them: "Lo, we go up to
Jerusalem, and all things are to be fulfilled that are written in the
prophets about the Son of Man; for he is to be delivered up to the
peoples, and they will mock at him and insult him and spit in his
face and scourge him and kill him, and the third day he will rise."
And they not one of these things understood, but the word was kept
secret from them and they did not recognise the things that were
spoken with them.

And when he was near to enter Jericho a certain blind man was sitting by the way-side and begging. And when he heard the sound of a multitude passing by he was asking "Who is this?" They say to him: "Jesus the Nazarene is passing by." And he cried out and said: "Jesus, son of David, have compassion on me!" And they that were going before Jesus were rebuking him that he should be silent; and he the more was crying out: "Son of David, have compassion on me!" And he, Jesus, stood and was commanding that they should bring him. And when he drew near unto him he asked him and said to him: "What wouldest thou I should do for thee?" He saith to him: "My Lord, that my eyes may be opened and I may see thee." He saith to him: "See, thy faith hath saved thee alive."

²⁷ but] om. S can] can be S29 to you to thee S He that] There is none S30 shall take that shall not take S an hundredfold] 'sevenfold' E⁸³ (quoted out of the order of the Diatessaron) to come 35 And Now S enter] om. S about to be S39 crying out] + and saying S40 was commanding commanded S 41 I should do] pr. that S that my eyes.... see thee that I may see S42 He] Jesus S

CS. Kmlkl Kam ... DEEDA mido Kam Koka .Kw moderioa" ٥٥٥ ٥٥٠ ١١٨ مسعد مراسة محمد ملاءه fol 75 v sia . At more than a race of the race 1 הלא מצבע מהא. בלל הבתהמלמ ובה מהא ובת. boing area and LABN erman runam. Eff המבסם בבי מסא בסב. "סבד בבי ובסב עונמי, אכיי השחלותב עם ובן. נסבוא ביו בבולף בל האשחא. ممصمة و سلم معدله سديميل. أمجد سره صلم حلمه ifun moo. That sein when I ruin. "nook I an once الله مد حمد عاد المدر المدر المحدد الم عمد محدم $^{\P}A$. parioks an mio kum കര ¶ . സ്ത ¶ വേന സ്ത വേന יס. הממ זובא הובעה העוב לענות האבות מום האלומיים. المحدد عمديم همه سلم. ممهد لحمدة ملك، ملك raice man lead broisly, society mass rem, satis حمدية صمة بمهل به حلامه ما المامة المحت المحت المحت

 $^{1 \}rightarrow S$; $A \leftarrow C$ 43 ause Kini] Kusar soma Kin 8 $awi < i \rightarrow 0$ S $2 < i \rightarrow 1$ pr. o S arxi = 1 + < o a S $3 \rightarrow o xi = 1$ + 0122 8 KOW mars] + Kris 1/22 8 [اهر] om. S∠אסשים ביש Diatessaron: the Cambridge MS of 8 لعددهم Ishô'dâd (Harris, p. 19) has , but there is no seyâmê in the corresponding section of Barsalibi (B.M. Add. 7184, fol. 108 b) 4, 5 محمد حدث عدم العدم الع S illegible, but from the space it probably omitted are in both places, or read Sed هام و المرب و المرب الساء 6 علام + [عدد 5 المرب الساء 6 علام + [عدد 5 عدمد. محد 8 عمد [المحت على المحتاء (المحتاء على المحتاء على المحتاء ا ممحدن + [المحدم 8 King S Ab (as often) King after KiK 上ia A 9 in K] S בנות [לבנת 10 B בלל האב [סאב pr. o A __ars] _is A 11 محمل *om. S* \prec om nع د حمحه

- 43 And straightway he saw, and he was coming after him and was CS glorifying God. And all the people that saw it, glorified God.
- xix 1, 2 And when †he† entered and passed through Jericho a certain man whose name was Zacchaeus—and he was a chief of the toll-
 - 3 gatherers and was rich—and he was wishing to see Jesus and could
 - 4 not, because in his stature Zacchaeus was little. And he ran before him and went up a wild fig-tree that he might see him, because thus
 - 5 Jesus was passing by. And when Jesus passed by he saw him. Saith he: "Hasten and come down, Zacchaeus, for to-day in thy
 - 6 house it behoves me to be." And he hastened and came down and
 - 7 he received him gladly. And when they saw these things, all of them were murmuring that with a man who was a sinner he entered to
 - 8 lodge. And Zacchaeus stood and said to our Lord: §"Lo, my Lord, §A392 the half of my wealth I give to the poor; and all that I have
 - 9 defrauded, fourfold I repay!" Jesus saith to him: "To-day hath life been in this house, \P and this one also is a son of Abraham." $\P A$
 - 10 And he said "The Son of Man hath come that he might seek and save alive that which had been lost."
 - And when they were hearing these things he went on to say a similitude, because he was near to enter Jerusalem and they were supposing that in that hour the kingdom of God was about to be

⁴³ that saw....God] saw and gave glory to God S 1 the tentered S: they entered $C(by \ a \ slip)$ through] om. S2 a certain man] pr. 'and' S (as in Lk xiii 10, 11 S C and elsewhere) was was S3 Jesus] + who could not + because of the multitude S Zacchaeus] he S 4 before him lit. 'preceded bim'; in front $S (= \epsilon ls \tau \delta \, \xi \mu \pi \rho o \sigma \theta \epsilon \nu)$ fig-tree] according to Syriac commentators the Diatessaron had here a certain rare word for the 'wild-fig' which also occurs in the name 'Bethphage' 4, 5 Jesus....Jesus] S'illegible, but from the space it probably read 'he' for 'Jesus' in both places, or omitted 'Jesus passed by' in ver. 5 6 And he 1°] And Zacchaeus S 7 saw these things, all of + to him Smurmuring] + and saying Sthem] had seen, they S^{ed} (partly illegible) 8 our Lord Jesus S I give.... I repay CSA; 'I will give.... I will repay' $E^{\scriptscriptstyle 180}$ 9 Jesus And our Lord A and because S10 had 11 enter] om. S been | was S

CS Kanni Kidikl Jik Koi Komaf in Kinl lase aleady olamen. "naix Lewix zerom, "oune 1761 oir لصه خعنه شيم. ممحن لصه ممصوحه حصه حد באום האבון לבה. לא צבון עון הנובלף שנו "הבה ى د دلده مه د مدن المدن المالم حقده م דישב שטא לשם בשבא. בודר בר אמף אים בשם ביים مدهدی مهدن هن هس خونه شد ممهن المهدن الم we seem for early waysong cours, your apt عل خعنه دتمي، «مهله دنان محن له، حن، حسب ستخعه "بخدم عدد. "אבי למ אפ. למה האב אנה למה ביום علیا کا متحدی دوری شمیه برونی میدنی میدنی کی کیلا صه دیمه صه لهل. حد صح حصدهدی. الدسلل لمن جدید העבוא אנה מצאו הצבל אנה מבות הלא שמה העבה אנה כבות ולא וובה באכי שהבי לם כנים כן פסבץ אומץ בבגא ביבא הלא המתובן. נגל מחולם לנ הצבוא האוא סביאי. חצבל אנא כבהם הלא שכה חניים אנא כבהם الادم · المنامع عدم معادر المعادر عدم معادر المعادر ا برع بمامله "لمحمل بالم فاقتلمه، المحمدة المدم بما المام الماملة المحمد الماملة المامل

¹² \leftarrow smal is] so also $S: cf \Rightarrow$ smal is \leftarrow is \leftarrow smal is

171

12 revealed. He saith to them: "A certain man, a member of a great CS family, went to a far country to receive a kingdom and to return. 13 And he called his ten slaves and gave them ten pounds and said to them: 'Have use of them until I come.' And the men of his city were hating him, and they sent ambassadors after him and say to Alpha15 him: 'We would not that this man should reign over us.' And when he received the kingdom and returned he said that they should call to him those slaves of his to whom he had given the silver, that he 16 might know what they had traded. And the first came and saith: 17 'My lord, thy pound ten pounds hath gained.' He saith to him: 'Well is it, good slave, that in little thou hast been found faithful; 18 thou shalt be set in authority over ten towns.' And the second came and saith to him: 'My lord, thy pound five pounds hath made.' 19 He saith to him, to that one also: 'And thou also shalt be set in 20 authority over five towns.' And another came and saith: 'Lo, thy pound which was with me, laid in a cloth! For I was afraid of thee, in that thou art a hard man that takest up that which thou didst not 22 lay down, and reapest that which thou didst not sow.' His lord saith to him: 'From thine own mouth will I judge thee, evil slave and faith-Thou didst know me that I am a hard man and take up that 23 which I did not lay down and reap that which I did not sow. How is it thou didst not put my silver into the bank, and I then had come 24 and required mine own with usury?' And he said to those standing

B. S. G.

^{12.} Cf 'A man, a member of a great family, went that he might receive a kingdom and return' A 10 & 'A king, a member of a great family, that went to receive a kingdom ' A 288 14 his city the city S sent...to him] and they sent after him ambassadors and say A 10; and they We....over us] This fellow shall not be over us a king $A^2/_2$ said A17115 when... returned he said he returned and said S what | S illegible 18 the second another S and saith and saith S 19 that one him S And thou] Thou S 20 another] that other S Lo] My lord, lo S 22 His lord] He S evil....faithless] faithless slave S 23 How is it thou didst] Wherefore didst thou S

المسلوب والمن و المال ا

ed Jest rleim edects. "Ardiam, leis lad isoc. "Acr irs asiena, lisoc. "Acr irs mos. eigh mas erilafima esaius. "Acr aica

²⁶ \circ ml \circ model] om. S \circ \circ ml \circ \circ ml \circ ml

by him: 'Take from him the pound, and give it to him with whom CS are the ten pounds.' For I say to you that every man that hath, it shall be given to him and more shall be added to him; and he that hath not, even that which he supposeth that he hath shall be taken from him. But nevertheless bring ye hither those enemies of mine which would not that I should be king over them, and kill them before me.'" And when he said these things they went forth from thence.

And when he was going up to Jerusalem and arrived at Beth Phagge and Beth Ania and arrived by the Mount called the Mount 30 of the Olive-orchard, he sent two of his disciples, and said to them: "Go to that village over against us; and when ye enter, lo, ye will at find a colt tied that no one hath ridden on, loose and bring it. And if any one asketh you 'Wherefore are ye loosing it?' say to him: 32, 33 'For its Lord it is required.'" And they went and found it so. And 34 when they asked them, they returned them the answer that for its 35 Lord it is required. And they brought the colt unto Jesus and they 36 cast upon it their cloaks and mounted Jesus; and while he was 37 moving along they were strewing their cloaks in the way. And when they drew near to the descent of the Mount of the Olive-orchard all the multitude began rejoicing and glorifying God with a loud voice 38 for everything that they saw, and they were saying: "Blessed is the king that cometh in the name of the LORD! Peace in heaven, and 39 glory in the highest!" Some folk of the Pharisees from among that

²⁶ it shall be given to him and] om. S he supposeth that] om. S 28 they] he S^{vid} 29 the Mount...Olive-orchard the Mount of Olives S 30 bring it] + hither S31 say] + thus Sits Lord or, 'its master': 32.] And those that were sent went and found it so, and so in ver. 34 as he said to them S33, 34.] And while loosing the colt they said to them: "For its Lord it is required" S 35 Jesus 2°] + upon it S 36 moving along $\}+$ and coming Sthey were pr. 'and' S: cf ver. 2 37 And when When S of the Olive-orchard of Olives S 38. 'Peace in heaven and glory on earth' E^{27} + of his disciples S 39 the Pharisees] the people S

מן בענ מחם בוצא. זכן באי כמחם דלא נפגם מה בוצא במסלצי בוש באז במשל איא זאר במשל حتامه مالم بمحبر. 40مة مؤد مسلم لحديدلهم دحم حليه "האבי האבי כמוא יובאי ניש אובבי בארי בארי באריים בארי مه م خسدر. ⁴⁴ سه م خسور کسته کسته می در داده در داده حطة دحيد. ويملموند حر دول دودي. "وبعسوورد عل ۱۶ من ملتسم حرمم ما الله العجم حمد عام الأهاء الأعام الأع حمد. ملد دلم مدحم محم وتحمل وراد وه $\P A$ "مدد حل لصحاء. عنه لحمم لملم وحرديم ده اديم. "ممحة حمد مه دحمل مي مدين عمد عمد الماسم ال تحديم برام عديم عديم ومنام بيسم المام בבון מחם לבחבתם שם אם מצבעון מחם מוא נבבתם له. ولم ين *حدى الله مهم دم المعتديم في المرام الم مهم دسد ب مه تد مد مله مهم دهدلم لحدم. מתשכו ממא. מכם בלמח, ובן במוא משפוא ובכא בק معتد باس بلامد مديد را فعد اس بعدده مدية مد عصد نعد الله عمالين على عمد ومد . به مع مع عمد عمد عمد عمد عمد عمد الله תבשב א בים הישת השלים הישת בתבלבר היא מסם אם בין בען אנצאי ימנס דין בשמעבין מסס בינשמס

[ு] [anset]
multitude say to him: "Rabban, rebuke them that they should not CSto cry out." He saith to them: "Amen, I say to you If these should

be silent these stones would cry out." And when he drew near and

saw the city he wept over it, and said "Even if in this day thou

hadst then known thy peace—! But peace hath been hidden from

thine eyes. Now the days will come that thine enemies will surround

thee and will afflict thee on every side and will overturn thee upon

the ground and thy children within thee, and *they will not leave in *A412

thee a stone on a stone, because thou knewest not the day of thy

greatness!"¶

§A412

And when he entered the Temple he began to put forth those selling in it their sale, and said: "It is written 'My House is a House of Prayer for all the peoples,' but ye have made it a den of robbers." And he was teaching daily in the Temple; and the chief priests and scribes and the chiefs of the people were seeking to destroy him, and they were not finding what they should do to him, for all the people were hanging on him to hear him.

And it came to pass on one of the days, when he was teaching the people in the Temple and was announcing the gospel, there stood up against him the chief priests and the scribes of the people with the elders, and they say to him: "Say to us by what authority thou doest these things? or who is it gave thee this authority?" He saith to them: "I also will ask you; say to me—the baptism of John, from heaven was it, or from men?" Now they were thinking among them

Rabban] Fair Teacher S them thy disciples S 40 saith so also E^{208} ; answered and said S these stones] the stones S; pr. yet E^{208} 42 in this day in this to-day S; cf 'to-day this day (cf Lk ix 58 S) of thy peace' E^{207} (one cod. om. 'to-day') peace hath] so also E^{207} ; it 44 thy greatness] thy visitation S (wrongly spelt): cf 'There hath S will not be left in her a stone on a stone, for that she knew not the day of her greatness? A 412 46 for all the peoples] om. S but] om. S 1 there stood up] pr. 'and' S: cf xix 2, 36 of the people] om. S with and S 2 Say....doest] By what anthority doest thou S 3 saith] answered and said S ask you] + a word S 4 was it] is it S 5 Now And S among themselves om. S

ב] pr. ה S מבילם] om. a S 6 ii (after a com)] after ml S 8 בובים om. a S 9 משטמלם] pr. ביבים משושלם S 10 במסילם] בילים S במסילם S 11 בישושלם S 12 במסילם S 12 במסילם S בילים S בילים מל בילים בילים S (sic): the rest of ver. 12 is lost in C through homoeoteleuton 13 בילים
selves, and saying: "If we say that it is from heaven, he will say CS to us 'And how is it ye did not believe him?'—and if we say that it is from men, all the people will be stoning us, for they have been persuaded about John that he is a prophet." They say to him:

"We do not know from whence it is." Jesus saith to them: "And neither do I say to you by what authority I do these things."

And he began to say to them this similitude: "A certain man planted a vineyard and let it out to husbandmen and departed for a 10 long time. And at one of the times he sent his slave unto the husbandmen that they should give him of the fruits of the vineyard. And they beat him and sent him away empty. And he went on and sent another slave of his, and this one also they wounded and put him Saith the master of the vineyard: 'What shall I do? I will send my beloved son; perchance they will have reverence for him. Now when the husbandmen saw him they were thinking and saying: 'This is the heir; come, let us kill him and the inheritance will be 15 ours.' And they put him forth out of the vineyard and killed him. 16 What will the lord of the vineyard do to them? He will come and will destroy those husbandmen, and will give the vineyard to others." Now when they heard these things they say: "Far be it, and it shall 17 not be!" Now he looked on them and said: "And what for sooth is this that is written 'The stone that the builders rejected, it hath 18 become the head of the building.' For every man that shall fall on that stone shall be shattered; and whomsoever it shall fall upon, it

And how How S 6 all....for they] they will be stoning us, for 8 And neither Neither S all the people S 9 and let it] pr. and surrounded it with a hedge S 11 this one] that one S12 and put him forth] And he sent another, a third, and him also with stripes they put forth S (sic): the rest of ver. 12 is lost in C through homoeoteleuton 13 my beloved son my son, my beloved S (sic) 16 He....husbandmen] They say: He will destroy the husbandmen S Now when When S they say....not be!] for they knew that about them he said this similitude— S (sic) 17 And what What S for sooth washed out in C: cf Lk xvi 11, xxii 70 building corner S 18 For A 11, see Matt xxi 44

"محده همه نظر حقاله "مقونه النهو المهر هلات الماده وقاله وقاله والماده وقاله المحلم ا

¹⁹ ישרא 30m. S: see ver. 16 משרא 30m 8 20 בישרא 30m 8 30 מואס 8 בון 30m 8 בון 30m 8 בון 30m בון 30m 30m בון 30m בון 30m בון 30m בון 30m בון 30m בון 30m 30m בון 30m
19 shall crush him." And the chief priests and scribes had sought to CS lay hands upon him in that very same hour, for they had known that 20 against them he said it; and they were afraid of the people. And afterwards they sent spies that they might feign being righteous, that they might take hold of him with a word and deliver him up to the 21 governor. And they asked him and say to him: "Teacher, we know that rightly thou speakest and teachest, and thou hast no respect of 22 persons for any one, but in verity the word of God thou teachest; is 23 it lawful for us to give head-money to Caesar, or not?" And he himself perceived their ill-will and said to them: "Why tempt ye 24 me? Shew me a denar; the image and the inscription—whose is it 25 thereon?" And they shewed him and say to him: "Caesar's." saith to them: "Give what is Caesar's to Caesar, and God's to 26 God." And they were not able to take hold of his word before the people, and they wondered at his answer and kept silence.

And there drew near some folk of the Sadducees, those that say
that there is no resurrection, and they asked him and say to him:
"Teacher, Moses wrote for us, that if a man's brother die not having
sons and he leave a wife, his brother shall take his wife that he may
raise up seed to his brother. There were seven brothers: the first
took a wife and died without sons, and his brother took that woman;
he also died without sons. The third also took her, and the seven of
them also took her and died, not having left sons. And that woman

¹⁹ for they....said it] om. S: see ver. 16 were] had been S20 the governor] the judgement and the authority of the governor S26 his answer] the answer S^{ed} 28 not having sons] and with the S his brother shall take his wife] so also E¹⁹³; he shall take have no sons S his brother's wife S 29 seven brothers] + by us S30 his brother] 31 The third And a third S he also] pr. and Sa second Salso 2°] om. S and 1°] + thus S

"A167 مسلحه به المسلح المسلح المسلح المنازم المسلح المنازم المسلح المسل

33 مصفحته pr. \prec ما منابع S 33-38. The words from Matt xxii 28-32 in A167, 168 are overlined. For vv. 33 and 34, A has Acting Lan. $rand > and relation (^aA Lelano_)$. curb a cirb > .לא משתם השתם אתו אתו למחם תוב השל (om. הא Aa) לבין לא הי השל (om. הא Aa) לבין . Kalka alu Kla. Kalis _ obuk paza (Kla A2) Kla. _ obuk 34 عمد محمدة [المراح 35 معمدة المحمدة عمد المحمدة الم محمدله] om. $S A^2/_2$ \sim کماده . \sim کمادی کامیره \sim کمادی \sim کامیره \sim کامیره \sim کامیره \sim کامیره \sim کامیره \sim کامیره کامیره \sim کامیره \sim کامیره om. حتک A^a 167; حامد بعد بعد A429 میں ہونے A[المحلك لحددة معدس 36 ما 167, A فحدة معدس 36 ما نقط 167 ما الأحدة معدس 36 ما الأعدة المحلك المحدث المحلك معدس معدس معدس معدس المعدم الم $A^{b}429)$ حصادء $A^{c}429$ مبحء $A^{c}429$ مبحء $A^{c}429$ κ domo , κ u κ κ domo , κ u κ domo , κ u κ do κ s; المحاسم المالية المال א שר ביות בושטבים בבותא [אך גימוא ביו בושטבים 31 2 < 0 2 < S < m > 2 > 1 tr. S = For < m > 2 < 0, $A = 167 \ has$ ואס בי הבוא אחל בבחבא ואתו אנחא לבנוא הן שנא הן 大元 大元 A = 0.000≺m₁ A¹168 (om. A 420) om. A*168) مريك وحلام والمام ماك والمام الماك الماك والماك الماك
33 also hath died. \$In the resurrection whose of them shall she be? \$\frac{CS}{8A167}\$

34 For lo, wife of the seven of them she became." Jesus saith to them:

"The sons of this world beget and are begotten, and take wives and

35 become the wives of men, \$\frac{8}{9}\$but they which that world have been \$\frac{8}{9}A429\$

worthy to receive, and that resurrection from among the dead, are

36 not men taking wives, nor women becoming wives of men; nor

can they die, for they have been made equal with the angels, as the

37 sons of God, even sons of the resurrection. \$\Pi\$ Now concerning the \$\Pi A429\$

dead that they will rise Moses also hath made clear, when God

spake with him from the Bush and said: 'The Lord, the God of

38 Abraham and the God of Isaac and the God of Jacob'; and lo, \$\frac{8}{4}420\$

God not of the dead, but of the living, for they are all living to

\$\Pi_{A168}\$
\$\Pi_{A420}\$

33 wife of pr. the woman— S 33-38. The words from Matt xxii 28-32 in A 167, 168, are given in small capitals For vv. 33 and 34, A has: 'They say to him "Lo, the wife she was of all of them. In the coming TO LIFE OF THE DEAD whose wife of them will she be?" Then said our Lord to them: "Much do ye err, and ('that' A^{a}) ye know not the Scriptures nor THE POWER OF GOD."' 34 saith to them answered and said S world] pr. 'of the times' E^{194} beget and are begotten (sic)] S C: see Notes, vol. ii 35 but for A 167; om. A 429 worthy to receive worthy of men taking wives, nor CAb167; om. S; om. men Aa167; taking women nor A 429 36 nor can they die] because they cannot die $A^2/2$ for...angels] because as ('but as' A429) the angels they are of God ('in HEAVEN' $A^{b}429$) $A^{2}/_{2}$ as...resurrection] as sons of the resurrection S; and sons of the resurrection A 167; and sons of God A 429 cerning...rise] concerning THE RESURRECTION that the dead will rise A For 'Moses also....the Bush,' A 167 has: 'HAVE YE NOT READ IN THE SCRIPTURE (= Mk) THAT GOD SAID to Moses from the Bush' said: 'The LORD,....Jacob'] 'I AM the God of Abraham and of Isaac and of 38 and lo] who is lo A^a 168 (om. A 420) but of the living] Jacob' A om. $A^2/_2$ (exc. $A^a 168$) for because A 420 ('for all... to him' om. A 168)

«محنى له تمدي هي قونه. حلوبه عوية محن مدله «مهمد لم محنوه لحيم لمهم حبر «ه»

محة عدد صوبه على حدث بمدة المالحتدوس. "بالتساو مي هفاته المراب المساوه دبي المراب والمدر علم المدر المراب
rowit tin of tony and times and anticumo and the content of the co

- 39 Some of the scribes say to him: "Teacher, well sayest thou!" CS
- 40 And not again did they dare to ask him aught.
- And he was saying to them: "How say the scribes about the
- 42 Messiah that he is the son of David? And David himself hath said in the book of the Psalms 'The Lord said to my Lord Sit down on
- 43, 44 my right hand, until I lay thine enemies under thy feet.' If therefore David call him 'my Lord,' how is he his son?"
 - And while all the people were hearing he said to his disciples:
 - ⁴⁶ "Beware of the scribes that wish to walk in porches, and love greeting in the streets and the honourable seats in the synagogues
 - 47 and the chief entertainments at suppers, and eat up the houses of widows in the pretext that they are lengthening their prayers—and they themselves shall receive the more judgement."
- xxi I And he lifted up his eyes and saw the rich that were casting
 - 2 their offerings into the treasury; and he saw a poor widow also that
 - 3 cast in two mites. He saith: "The verity I say to you, that this
 - 4 poor widow hath cast in more than all of them; for these of what was abundant to them cast into the treasury as an offering, but this woman of what is lacking to her—all that she was possessing—cast in."
 - And when some said of the Temple that with fair stones and with offerings it was adorned, he saith: "See ye these? The days will come that there will not be left here a stone on a stone that will not be pulled down."
 - And they had asked him and say to him: "Teacher, when shall these things be, and what is the sign what time these things begin to be?" Now he said to them: "See lest ye go astray. For

³⁹ sayest thou] hast thou said S 42 the Psalms his Psalms S 43 under pr. as the footstool S 47 and they om. and S 1 that 2 a poor widow] a certain poor woman S were] om. S that cast] 3 The verity In verity S 4 was 1°] is S and she cast Sinto.... offering into the offertory S 5 he saith] + to them S6 these] + stones S here] in it SE^{44} 7 had] om. S

 $\frac{CS}{\operatorname{col}_2}$ _0isko ,ses * _0dko il kkl $^{\infty}$. _0sfd ksl $^{\pi}$ ou תשמי ב amida במותם הל . בול השום . תות תותו בישה בשותה אל הגימלבט בישור הדבוביו مديم ينة لمعدم سلم لحصمه. مملم لع حدور حراله uiba. «lung Li exa el exa alla colon di elen il relen elen si elen elen uiba. המשם . הושבה הואמשה . הבמה הבמה הביוהי הנומים "A radioa .. ration ribadir pubua ". resz po ration ioiدی. امدم سلم در داسر. دنجم حلیدم سلم بازد Difrence : outrance _ landam. oleut marin. منعة حمدم *مدم تخلعه مسلحميه مدلك عمر، «المصمه عهره الم لم ي بي مستمم ستم. "مصيحه قلصيدي أولام سممس الم Edden tree four. "This put hat less eser مسعدهم عديم وعدس وسمده لمدالة داءم الم معنستره عمستره معنعتر معامعالعه اله الم To ha hama " compo₁₁ " com " coprano " coranie אוא כל אור. "במשיבונה אין לפנה בינה ביים ביים ביים אור אור

^{9.} For A 417, see on Matt xxiv 6 10, 11.] A 133 has: حدی ب خطانته محقاه محقاه کی محقاه کی محتاه المحادث کی المحتاه کی المحتا 13 בארם om. S 12-14.] A has: במשל הרשור הרשור של אווים ושה אווים مدم کرده ممدم عاتبات (هم عقالیات)، ممدم حاقت کنند، (هم مکنندر) حلدیم. کی اله اله در مردم احتی دری المحللم ، میدی المحمم و دریم. 15 in Kika A م تعدس م om. A [محدد م المحدد م 8 لمعدلدم [لعمدلان [وبصوحور دحلو تحدور حملة قديده لحروده حلله الله مهم عالم مدللي الملك أولك [ישלתיטובה בה כבו לב השולא בבה מי מכולא בבה: معسده معتدیر (S_1) معتدره معسد S_2 + نعن S' (sic) محمده [محسده] معمدهم الم ۸ کحدمتحم مکشحم 18.]+ moded Kl _asein Kissa on Kou Kousa 8 جمر + A8 بوعماده [بوجه على الالم الالم الالم 19

many will come in my name, and will say 'I am he' and 'The time CS 9 hath drawn near'; do not go after them. And what time ye hear of war and tumult, be not afraid; for these things are first about to be, 10 but not yet hath the last arrived. For people will rise against people \$A133 11 and kingdom against kingdom, and there will be great earthquakes in various places and pestilences and famines, and there will be terrors from heaven and great signs will be seen and great winter-storms. A Now before all these things they will lay hands on you and persecute you, and will deliver you up to the synagogues and to prison and they will bring you up before kings and governors for my name's 13, 14 sake. Now it shall be for you a testimony—even this. And set in your hearts \$that ye shall not be teaching yourselves to make excuse, \$A415 15 for I myself will give you a mouth and wisdom such that all your 16 enemies cannot stand up against it.¶ §Your kinsfolk and your $^{\P A}_{\S A415}$ brothers and your relations and your friends will deliver you up, and 17 they will put some of you to death, and ye will be hated by every one 19, 20 for my name's sake, but in patience ye shall possess your life. Now A

^{9.} For A 417, see on Matt xxiv 6 10, 11.] A 133 has: 'People will rise..., "and there will be famines and pestilences and terrors from heaven" 11 pestilences] + in various places Sand great winter-storms] om. S 13 even this om, S 12-14.] A has: 'And again he taught us "Whenever they bring you up before the ruling powers and before authorities and before kings [and] rulers of the world, do not meditate before the time what ye shall speak and how ye shall make excuse"' 15 for and A against it] such that...against it] A has: 'that all your enemies against you S will not be able to conquer, because not ye are speaking but the Holy Spirit of your Father—it speaketh in you' (see also Lk xii 11, 12) 16 Your] For your S kinsfolk...brothers] brothers...kinsfolk S; parents... brothers A your relations.....to death] your family A 17 ye...every one] every one will be hating you A sake] + even mine A 18.] + And not one lock of the hair of your head shall perish S 19 but] for S life lives S

rusudos ra cará la ula mas rates com para contrata سمادش. «مملل ددسه مدر عدم المام المدرية مدرك مدرك في المام المراكبة المراك تتهدمه من المحمد المدام على الماد ا لعلم وفيا ملعمل ويجسم حسس معرف بالمعام المعرب $^{\$A410}$. Kin Kos L Kilos Klaio $^{\$}$. Kito Kito Kilok "A .KJES CERCH ." RUTCH." ALABO _ alena" مه اعلم مهمه مدله معم ملهم مقدم. مدمه הנצאלוכם ובוא הבמכא. "נשמם הם אולחמל בצכצא תבאה תצמשה הצותם הושלה הוששםה المتحدة والم والما المراجع المراجع المحموم وعلام הבנת אנצא. בן העלמא הבהם הבלנה לבאמא בל יאובא. מ 10 אסן معامر المتعام المعامر المعامر المانية المانية المعامرة ا בז אלא כבעא. בעולא שענאא מכצמכעא. "בא הציף, הין שלין הנשחם, אהים האליבה וציבה ב בלל הסלב לש estates 🚅 oo oo oo

«محدة همه لهم حطله هنه. سده لطفه ملطهم ملطهم ملطهم مالكم مالكم مناده و مناده

²¹ أمركم C^* \prec ים S; pr. o C: cf syr.vg K_9K_) om. S \prec (() (24 حتدک منام S(sic), the a cancelled by the dot متدحک منام S(sic)pleino] C (end of line); pleiono S S Let Sabi [נמסט בש 25 ه ورد الوريم الوريم المربع الم $oldsymbol{arphi}$ രമാരS[وححم 56 [محفر 30 عدمامت 27 مامحم المراحم المرا ەنجىمS31 הצרבא S illegible, but probably has ≺סגארה 8 et en

what time ye have seen Jerusalem with an army surrounding it, know CS 21 that its desolation hath come nigh. And they that are in Judaea let them flee to the hill-country, and they within it let them go forth 22 from it, and they in the villages let them not enter it; because the days are days of requital, that all what is written may be fulfilled. Now woe to them with child, and to them that are giving suck in those days! For there will be great distress in the earth and strong A410 wrath against this people, and they will fall by the edge of the sword \P and they shall be taken captive to all the peoples, and Jerusalem will be trampled on by all the peoples until the times of the peoples 25 be accomplished. Now there will be signs in the sun and in the moon and in the stars, and distress in the earth and irresolution of 26 the peoples, and a sound like that of the sea and a trembling, that sendeth forth the lives of men for fear of that which is about to 27 come on the earth, and the powers of heaven will tremble. And then they will see the Son of Man coming in the clouds with much 28 power and with glory. Now what time these things have begun to be, look out and lift up your heads because your redemption hath drawn nigh."

And he was saying to them this similitude: "See the fig-tree 30 and all the trees, that what time they have begun putting forth their leaves and giving their fruit ye understand that the summer hath 31 drawn nigh. So ye also, what time ye have seen these things coming to pass, know ye that the kingdom of heaven is near.

²¹ in the villages S; pr. and C (a blunder) 22 what] that which S 23 in the earth] om. S: cf 'there shall be anguish unto this people' E^{214} strong] om. SAstrong wrath pr. there will come Athis] that A 24 to all the peoples] everywhere S 25 Now] And S irresolution] lit. 'clasping of the hands' C; 'slackness of the hands' S: see Philoxenus 281²² and Notes, vol. ii like that om. S 26 that sendeth...men and 31 of heaven] S illegible, but probably the lives of men will go forth S has 'of God'

**معند صمه حدحدی دولمنه دهمونی ورسی، دوحب صمه ۱۱۶۱۵ نظر دشدی مقونی سردی دولمنه دولمنه درستی مقونی کرن در درستی دولمنه درستی د

"حل همه دم هله صهمده دهمونه همونمه. دهموه، وهمه هم هم هم هر درسته دهزنه و مال حم زدر دهنه مقونه هم ده و درسته در ده و درسته درسته درسته و درسته
^{32.} No \S in S, apparently 34. \S in S حلم S عمر S خصر S

"Amen, I say to you that this generation will not pass away until CS all these things be. Heaven and earth will pass away, and my words will not pass away. Now beware in yourselves that your hearts do not become heavy with the eating of flesh and with the intoxication of wine and with the anxiety of the world, and that day come up upon you suddenly; for as a snare it will come upon all them that sit on the surface of the earth. Be ye wakeful therefore at all times, and be seeking that ye may be worthy to flee from these things that are about to be, and that ye may stand before the Son of Man."

And in the day he was teaching in the Temple, and in the nights he was going forth *and* lodging in the Mount called *the Mount* of the Olive-orchard. And all the people were going early unto him to the Temple that they might hear him.

And the Feast of the Unleavened Bread, called Passover, had drawn near; and the chief priests and scribes were seeking how they might kill him, for they were afraid of the people.

Now Satan had entered into Judas called Iscariot, that was of the number of the Twelve, and he went and spake with the chief priests and scribes so that he might deliver him up to them, and they rejoiced. And they had promised that they would give him silver, and he promised them and was seeking for himself an opportunity how he should deliver him up to them apart from the multitude.

And when the day of the Passover arrived, on which was the scustom that the Passover should be slaughtered, he sent Kepha and John and saith to them: "Go and make ready for us the Passover that we may eat it." Those say to him: "Where wilt thou that we

³⁴ not] + ever S 35 that sit] om. S surface (lit. 'mouth')]

face S: the phrase (lit. 'mouth')]

face S: the phrase (lit. 'mouth')]

also occurs in Josh. Stylites, p. 26'

37 nights] night S and] and S 3 Iscariot] Scariot S: cf Joh vi 71

5 had] om. S 6 and he promised them] om. S and was...himself]

and they were seeking for him S an opportunity] a work S (by a blunder)

9 Those] They S

"معن لهم هم هم العلم ملم العديد الله ولا العديد الله حداته لحيل المدات
المحدة همك تا حديد. كمهموس هم مقلسمه, حده.

المحنة لمم على المحال المحدة على حديد حديد المحدة المحدة المحدة المحدة المحدة المحدة المحدة المحدد المحد

"ا المسعد السعم المهدر المهدم المهدم المهدر
¹⁰ مكار] مكامح 8 [حعر الملتخبة و المحالة [°11 منحة | pr. o S حجمة 10 إحمالة المحالة ا حبح ۵لمحند۵ $12 \text{ and }] + \lambda S$ $13 \text{ and } [pr. \circ S] \text{ om. } S$ 14. No § in S Kins....zo] Kase alom 200 8 استهاهد[ozzapar< 8 8 فرحم كر [فرحمد 15 مملت وعلسه المعالمة لاسرم] + من Cyrill 16 مه معلم علم المعلم ال 19. No § in S For A 221, see on Matt xxvi 26—28 pr. = Sه محر حمة المسعدة بعد [مدهد ١٦] المستدة المستد $(=ver. 20^a)$ בייל $= \sqrt{20} + \sqrt{20}$ ERK] Kika S Khana] om. S 22 Kink] yok S wools] om. S om. S 23 om S (and in ver. 24) om S tr. <math>S

- no make ready?" Saith he to them: "Lo, what time ye enter the city CS there will meet you a man carrying a pitcher of water; go after him
- to the house which he entereth, say to the master of the house: 'Our Rabbi saith, Where is the guest-chamber where I may eat the
- 12 Passover with my disciples?' Lo, he will shew you a certain large
- 13 upper-room furnished; there make ready." And they went and found even as he said to them, and they made ready the Passover.
- Now when it was the season he sat down to meat, he and his
- 15 apostles with him. Saith he to them: "\$I have indeed longed to eat \$¶Cyril-
- with you the Passover before ever I suffer; for I say to you that henceforth I shall not eat it until it be accomplished in the kingdom of God."

lona 574

- And he took bread and gave thanks over it and brake and gave to them and said: "This is my body that is for you; so be doing for
- 17 my memory." And he took a cup and gave thanks over it and said:
- Take this; divide it among you. I say to you that from now I shall not drink of this produce of the vine, until the kingdom of God
- 21 come. But nevertheless, lo, the hand of my betrayer is with me at
- the table; and the Son of Man goeth as it hath been set for him, but nevertheless woe to him—to that one by whose hand he is betrayed!"
- ²³ And they had begun to enquire among themselves saying "Who is it then that is about to perform this?"

with my disciples I and my disciples S 11 say pr. and S13 and found] and found S even as as S12 ready] + for us Sseason] hour She sat] they sat S **14** Now] And *S* apostles 15 the 1° this Cyrill 16 until....God] until the disciples S kingdom of God be fulfilled S 19. For A 221, see on Matt xxvi 26—28: Diatar xlv 12-16 puts 'So be doing for my memory' (ver. 19b) after ver. 18, otherwise its order agrees with Sthat is for you] that for you I give S 17 And 1°] + after they supped S among you] + this is my blood, the new covenant S 18 I say pr. For Sproduce fruit S; 'offspring' E^{222} (cf Mk xiv 25) of the vine] om. S 22 for him] om. S to him—] om. S 23 is it then] then is it S

CS באר ביים בולם במם לייל בשל במשליה ביים ביים ביים במשלים لیم حن قلدیم دختم مینیم کند مملع القلولم مراعدة عدام. قدار القالم المعامدة ממשו במשם הוב הצות הלת הצום הל בים במשות" שאר הלם הוצאצא שהר מם הצוו הנותם . היומצו שהר مهناه معدد بنا دماده د معمد بنا الماده مردد منع ويقيمور. «ممايم معلمونه مامر معلم «ممامه معلمه»، معلمه، علام L ne «Leabn. "Threla abaha - eka el ebai, $^{\$}A_{43^2}$ _ another. $^{\circ}$ and $^{\circ}$ and $^{\circ}$ and $^{\circ}$ and $^{\circ}$ Marai zefa rend mail. " " hari dis razi אוא מלום: «אים במבוסבבות הבש העלס המה . מבשוב דין בבים בליף דלה העשו מידבוחף. האב אנם בובן مهود معنة التمسي. «محة له صه. حن, عجب حليد ما نعمد الدما محمما عدم منهم لعمل عدم مدم بهته سعمد حلينه منه ماءعة م معنهم دعمد اقس، لهله اقس له دهه در دلی دد. سرله لر ف ک دماء ما مام مراءم مراء معامنية عم مسا نعمد* قام ما المام المام المام مام المام مام المام مدلم تخصر ما دوم سعة لدم . محتم لم א מנות. "אהו לחם בם מצא בן ואת נשא בש

And there was a contention among them who among them was CS24 25 the greater. Our Lord saith to them: "The kings of the peoples are their lords, and they that are in authority and do well are called ²⁶ Benefactors. Now ye are not so, but he which is great with you shall be as the least, and he that is the chief as the servant and not 27 as he that sitteth at meat. For who is greater, he that sitteth at meat or he that serveth? Am not I, lo, as the servant among you? 28, 29 Now ye that have continued with me in my temptations—and I too, 30 I promise you as my Father promised me a kingdom that ye shall eat and drink with me at my table in the kingdom, and sye shall sit \$A432 on twelve thrones and shall judge the twelve tribes of the House of 31 Israel." And our Lord said to Simon: "Simon, lo, Satan hath 32 besought that he might sift you as wheat, but I have besought for thee that thy faith should not fail; and thou also in time turn round 33 and strengthen thy brothers." He saith to him: "My Lord, with 34 thee I am ready even to prison and even to death to go." Jesus saith to him: "I say to thee Before ever the cock crow to-day twice, three times thou wilt deny me that thou dost not know me."

He saith to them: "When I sent you without purses and without wallets and without shoes, was aught lacking to you?" They say to him: "Not even aught." He saith to them: "From now he that hath a purse or a wallet, let him carry it; and he that hath not a sword,

²⁶ and not...meat] om. S 25 Our Lord He S 27 Am not...you?] Is it not he that sitteth at meat? I am as the servant among 29 I 2° om. S 30 my table] a table, even mine S you S twelve tribes] twelve families A (as in the kingdom] my kingdom S Matt xix 28) 31 And.....Simon: Simon] Simon, Simon S sift] riddle S 32 I have besought] + 'my Father' E^{222} turn round] return S 33 and even] —even S34 Jesus] He S to thee] + Kepha S dost not] om. not S 36 a sword 1°] om. S (not E^{223}) twice] om. S

مداحی له هدی. "محن مدی لده کی دیم تمام دی هدی هدی در المه در

«وقع هم ممال من الحجة همه المهام العلماء المنطق المناه المناه مماله حاله وماله المناه المناه المناه المناه المناه المناه الماه المناه المناء المناه
³⁷ حمله] pr. م المحالة المحال

37 let him sell his garment and buy himself a sword. For I say to you CS This also that is written is about to be fulfilled in me, that 'with the wicked he was numbered'; and that which is concerning me is to be 38 fulfilled." And they say to him: "Our Lord, lo, we have here two swords!" He saith to them: "They are sufficient; arise, let us go." And he had gone forth, and went as he was accustomed to the Mount called the Mount of the Olive-orchard, and there went 40 with him his disciples also. And when he arrived at the place he said to them: "Pray that ye enter not into the region of temptation." 41 And he himself departed from them about a stone's throw, and he set his knees and was praying and saying: "§My Father, if it can be §A459 43 let this cup pass me \P —but not my will be *done* but thine." And $\P A$ 44 there appeared to him an angel strengthening him. And he was in great care and zealously he was praying; and his sweat was as drops 45 of blood and it was falling on the earth. And he rose from his prayer and came unto his disciples and found them sleeping from their 46 trouble. He saith to them: "Why sleep ye? Arise and pray that ye enter not into temptation." 47 And while he was speaking there appeared a great multitude; and he which was called Judas, one of the Twelve, was 48 coming before them and he drew near and kissed Jesus. Jesus

saith to him: "Judas, with a kiss dost thou betray the son of 49 a man?" Now when those with him saw that which was about

³⁷ is about that is about S (sic): cf Matt i 22, xxi 4, and Notes, vol. ii fulfilled 2° finished S 38 to him: Our Lord, lo, to him, to Jesus: Lo S sufficient] + for you Swe have here here are S arise, let us go] om. S 39 and there went...also and his disciples with him S 40 the region of] 41 himself] om. S 42 My Father] Father S if it can bel CA (cf Matt xxvi 39); if thou wilt S (not $E^{229,231}$) my will] + mine S43, 44.] om. S; for ver. 44 cf 'and his sweat became as but 2° save Sit were drops of blood' E235 43 an angel] so also Ephr. Lamy i 233 (i.e. without 'from heaven') 45 unto to S and found and found S 46 He] And he S and] om. S 47 while] while yet S48 the son of a man (see on Matt xii 40)] S as it stands is ungrammatical. The original reading of the Version may have been 'a son of man' (i.e. 'a man'): cf E²³⁵ 'Judas, num osculando venis tradere filium hominis? Quo et docet Filium Dei ab eo tradi non potuisse' 49 those with him] his disciples S

وعلمية المحمد بمحنور الم حن الحديث من عمد المحمد وم מסוא עד מנומה בברת הזב. במוא העשה "הומה משרים אונים היבוא. במא מאבי האכי בנה אומא למוא. הסוב רלמלולשה הישה בין במושל שהם ושהרם ישה משלול שוארל peras al . also con construction ocurs. it austino صميلامده عمد به مريم محام مديد بلد عمده דעבסב. במנה בהואה הוב בהואה הוב במנה. במבחב תששש הלוטום השומי בשלים המש האה השבא ביז המתב המת שלים מוציים מום עדולים הלא אבתש למת dina . rias dal sales us rabor moles combus במ האבידה. האם מנא בובח מהא. "המה בבי האוכו Kink ska men the "octob alow man, at kabuk عده مدهنيد بعده سيند مه المحمد حدد مي מנא בוצה מסאי אפ צוונא מס ציין. "מאכין בפא אים האשב הים שוא לשה הנוש הנות בבו הלו לבוץ לועלא. האלפנו כי בי בי האלוני ויל בא בארמי האלוני באפא

to be they say to him: "Our Lord, shall we smite them with CS 5° swords?" And one of them smote the slave of the chief priest 51 and took off his right ear. Jesus answered and said: "Enough as far as this man." And he touched his ear and healed it. 52 And he said also to those chief priests and soldiers of the Temple and elders: "As against a robber have ye come forth against me 53 with swords and with staves! Daily that with you I was in the Temple ye were not putting forth hands against me, but this is 54 your hour and your authority of darkness." And they took hold of him and brought him to the house of the chief priest. Now 55 Simon Kepha was coming after him from afar; and a fire was set in the midst of the court and they were sitting round about it, and 56 Kepha was sitting among them. And a certain maid saw him sitting by the fire, and she looked on him and saith: "And this one also was with him." And he denied and said: "Woman, I know him not." And after a little another also saw him and thus said. And Kepha saith: "I am not of them." And after one hour another was excited and saith: "Truly this one also was with him, for a Galilaean 60 also he is." And Kepha saith: "Man, I know not what thou sayest." 61 And in the same hour the cock crew; and our Lord turned round and looked on him, on Kepha. And Kepha remembered the word

⁵² also] om. S those] + that came against him—S of the Temple] om. S 54 Simon] om. S 56 by the fire] om. C*: the words are added in a contemporary hand above the line And this] This S 58 thus said.....of them] saith to him: "Thou also art of them." Now he said to him: "Let be, man; I know him not" S 59 after one hour] it came to pass in about one hour S excited] see Mk viii 12, Joh xi 38 Truly....also 1°] This one also truly S 60 And 1°] om. S know not] am not acquainted with S sayest] hast said S 61 our Lord] Jesus S

"סצבוא האשונים שחם לש ליצה בבועון שחם כש. חבעון صهم له. "مسعيه تهجمه, مهجعي له مهدم حدم حسي. مهمد مستندهم صريبهم. احراديم همه ممحنم علمه. نعد مسعم مه ماد حرا بنعده خصطقمه مسا لم. محدة لص محدة لعد للم المستحدد "محد الم عند ماده دعرمه یا ممام با معادده مناهم لد. «ح معم كنة بهمه حنه بمد مل ماهد مر محديم وسالم وماهم. «محدة ب عدم مده مده مده مده مده . הוא תואו במשור בישה במשור במשל ישור . המשלהו חשות זין מש האסמשם בן משונה שא ביו אונה see enem. 100 en elm estan. vary en enthon. 212 "معنى محلم مترهم، ممحنع مهم، معدس لمس بحصوب عجر. محلم لم وعهد نعم لمعن للم المل ممحن عل cerm roman reter resurs. "wei Im enthos with ma when rimor wer for nut maile. "wer enthou lier حشه ملدیم همه محدم حلم محدد مه مدیمام منشع עביא מנא. ימנה דין מובחין האמין אובה במא. مع حلف حدملش معنه، حر المال المراجع المعند.

المناسبة S بنت S بنت S مناسبة S مناسبة S مناسبة S مناسبة S (sic): C (end of line); مناسبة C (end of line); مناسبة C (sic): C (sic)

of our Lord, that he said to him "Before ever the cock crow twice, CS three times thou wilt deny me." And he went forth and wept bitterly.

63 And the men that had taken hold of him, of Jesus, were mocking 64 at him and were smiting him, and they hid his face and say to him: 65 "Prophesy, who is it hath smitten thee?" And again many other 66 things †they were blaspheming and saying against him. And when day dawned there were gathered together the elders and chief priests and scribes and they brought him up to the house of their assemblies, 67 and they say: "If thou art the Messiah, say to us." He saith to 68 them: "If I say to you ye will not believe, and if I ask you ye would 69 give me no answer, nor would ye release me. For from now will the Son of Man be sitting on the right hand of the Power of God." 7° They all say: "Art thou forsooth the Son of God?" He saith to 71 them: "Ye yourselves say that I am he." They say: "Why yet is there required for us witness? For lo, we ourselves have heard it xxiii 1 from his mouth." And all the multitude rose up and brought him ² unto Pilate. And they began accusing him and were saving: "We have found this fellow that he perverteth our people and doth forbid us, saying that head-money to Caesar we should not give; and he 3 saith of himself that he is King Messiah." Pilate saith to him: "Art thou the king of the Jews?" He saith to him: "Thou hast said it." 4 Pilate saith to the chief priests and to that multitude: "I-no cause 5 do I find against this man." But they were screaming out and saying: "He hath troubled the people, teaching in all Judaea; and

of our Lord] of Jesus S twice] to-day S 62 forth and forth 63 of Jesus] om. S 65 †they were] S; pr. and Coutside and S 66 elders] + of the people Sassemblies] or, 'synagogues' 69 of the Power] om. S 70 for sooth] nearly washed out in C: 71 yet] om. S 2 were saying] om. were S cf Lk xvi 11, xx 17 King Messiah] or, 'an anointed king': see Notes, vol. ii 3 Art thou] saith 2° answered and said S+ forsooth S: cf xxii 70 said it] said that I am S5 were screaming out] were crying out S

יפולגסט זין בה שמב האמנין המן עולא. אאל הא באר הא fol 841 am Killar dund 127 222 1207 am Klill 127 דשוחדש בדוש לחלשה בלל האפ שם דין שוחדש באחוצות معمد حصد فحرف تولینه "منوره در مد مدم لیدمد שלי עדיו לבי אבא מסא בין לבעונה בין וכנא שליאא. אושו אלאר הואה השכו משכו המה באבה אלא נעון مريه دهمني. "مونخلي شديدهي محيد همي له، مدي مي حدور والمراحب له مهددين عبه هه دله همه المحا ישמרים יובל ממש בשבי למסבילה ביז למשב ביים . הלמש col 2 Khii mzalka "naalea "nelara mi orleza üho 2 loo" zert centum. ourim hab enthow. "nem ema nech mad dizada eu miara leulas ell restrees mas. العالمة والمراجعة المراجعة والمراجعة المحدة ليم عندله لل المناس المحافي للمحافي المحافي الم האוצה במבום בי המה אנה במבולה לבוענה במבות האוצה معدسه دهانه. هم مالم وهنعم مداهم ده، مالم mioro exiden Lis Loben acerd exam Leader La need chim. aneln weit la keed ekangh. "niraam, مقللم زحم سهم حدل مقدزي المحدد سمه والمهم במוד אים בסמסם. הוצ בבגבו שור שב במשל אינ המסום

6 he began from Galilee even unto here." Now Pilate, when he heard CS them saying 'From Galilee,' asked whether from Galilee he was. 7 And when he heard that he was from under the authority of Herod, he sent him unto him, because Herod himself also was in Jerusalem 8 in those days of the Unleavened Bread. Now Herod when he saw Jesus much rejoiced, for exceedingly he had been wishing to see him for a long time, because he was hearing about him and was hoping 9 that some sign he would see from him coming to pass; and with wise words he was asking him questions, but Jesus no answer 10 returned him, as if he were not there. Now the chief priests and 11 rulers were standing and accusing him fully; and Herod mocked him and his men-at-arms also, and he clothed him with fair garments 12 in mockery and sent him unto Pilate. And in that same day there was a reconciliation between Herod and Pilate, because they were 13 enemies. Now Pilate called the chief priests and the rulers and all 14 the people, and he said to them: "Ye have brought up to me this man that ye say to me that he hath stirred up your people, and lo, I myself have examined him in your sight and naught have I found about him of the things for which ye blame him; nor yet Herod, for I sent him unto him and naught worthy of death hath he found about him, neither hath there been committed by him any matter of 16, 18 death. I will chastise him therefore and forgive him." And all the people gave a cry and say: "Take away this fellow and release to us Bar Abba":—him that because of †brigandages †(?) and murders had been cast into prison. And Pilate was accustomed that he should be 20 releasing to them one person at the Feast. And again Pilate called

^{6 &#}x27;From Galilee,'....he was 'From Galilee he is' S The words Galilee and Galilaean are confused in S here and in Matt xxvi 69, Mk xiv 70, Lk xxii 59 7 unto him] unto Herod S of... Bread] om. S 9^b as if he—to end of 12.] om. S 14 that ye say to me] and ye say Shath 14, 15 about him] lit. 'after him' (i.e. 'in stirred stirreth S lo] om. S19 brigandages (?)] C; evil things S: cf ver. 25, and his record') Introd. vol. ii 17 one person] one prisoner S

والم ماهن المام على المام الم

²⁰ مصنیت S عمیا] + ما خنیخ ماسخ بسی S ماسخ S 21 منیخ S مستان S م

them and saith to them thus, because he was wishing that he should CS 21 release Jesus. But they were crying out and saying: "Crucify him, 22 crucify him!" But he for the third time saith to them: "Why, for what evil hath this fellow done? For naught worthy of death I find in 23 him. I will chastise him therefore and forgive him." And they were urgent with loud voice, and say to him that he should be crucified. And their voice was the stronger and that of the chief priests with And Pilate commanded that their petition should be done. 25 And he released to them him which because of murders and †heresies† was in prison, as they asked, and Jesus he delivered up to their will. And while carrying him along they took hold of Simon a Cyrenian 26 that was coming from the field, that he should take up the cross and 27 come after Jesus. And there was coming after him a number of the 28 people, and women that were lamenting over him and wailing. And Jesus turned round unto them and said to them: "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your 29 sons! For the days will come in which ye will say: 'Happy is it for the barren, and for the wombs that have not borne, and for the breasts 30 that have not given suck!' And then ye will begin to say to the 31 hills 'Fall on us!' and to the heights 'Cover us!' Seeing that with the green wood these things they do, with the dry what will it 32 be?" And there were coming with him two others, evil-doers, that 33 they might be killed. And when they came to the place called The Skull, they crucified him there and those evil-doers, one on his right and one on his left. And Jesus answered and said: "My Father, forgive them, for they know not what they do." And they divided his

52

²⁰ thus om. S Jesus] + "Whom would ve that I should release to you?" S 21 and saying om. S 22 in him] about him S (as in vv. 14, 23 that...crucified] "Let him be crucified" S that of om. S 24 commanded] pr. had S petition] will S 25 heresies] evil things S: was in] was cast into S26 that 2°...take up] C on eras cf ver. 19 28 unto them] om. S 30 ye will begin fem. verb in S; 'they' for 'ye' 31 will it be will they do S 32 others] so also E^{242} ; om. S 34 And Jesus.... what they do] om. S: the saying is given in $E^{117,256,265}$, but in neither case in the Gospel order, and Diatar lii 6 puts it immediately before Lk xxiii 46

CS. Kwa KXL Kam pKDa35 : amuls acessa , madiis הממנות מחם כמ בתמם במה או בחנא האתון מו ממון col 2 . משלא ז מום או בא בים אות בים אות בים אות "אית" "סמבועין מסח במי סאב שלו לים אל האמובין מסח למי المام المام المام من مام مر مر علد المام ल्या व्यक्त काव दायक दीये हरोता का विकास का वि אפי בלפא טמים לדך בנשי שוני ברדא נישטני יי יי «ست هر هده بر حقد، قبعه برليدم هده عده. محدد man whom, anci. In made cours. nun way האב לק. יים לאבור מה שבוה הם המבו למה לשונה בארם למה. . הבנה ביו ביו בא אב המא אפ ענן כמי המאל אפר fol 85 v בבבז עילם . במש הטש העצו עיל לאשול לשטל אים אים ביטבי איל לשטל ל אלפוֹבן. מוא הלן אפ לא מבהק המוא בביה למה "האמים لتعمد هذر مهددوند هم دمهم منه دهلمهم. "محذ $^{\$}A^{266}$ ramh $^{\$}A^{26}$ ram $^{\$}A^{26}$ ram $^{\$}A^{26}$ ram $^{\$}A^{26}$ $\P A^2/_2$ auمعه auمعه au . au אבאה באונים שאק אנא למ לוחני האלם. col 2 בארח . הין בעל הוא הבות המחא. אבע "למוא היו הוא בין בעל ביו אום בין ביו המחא בין ביו היון ביו היון ביו היו

³⁶ عدم] عد S بالمعنام D
35 garments and drew lots for them. And the people were standing CS and seeing. And the rulers also were jeering at him with them and saying: "Others he saved alive; let him save himself alive if he 36 is the Messiah, the Chosen of God." And they were mocking at him. And the soldiers also were drawing near to him and saying: "Hail to thee! If thou art the King of the Jews, save thyself alive."

38 And they had set on his head a crown of thorns, and there was written a tablet also and set above him: "This is the King of the Jews."

Now one of those evil-doers that were crucified with him was 39 blaspheming against him and saying: "Art thou not the Messiah? 40 save thyself alive, and save alive us also!" And his comrade, that other one, rebuked him and said to him: "Not even of God art thou 41 afraid, seeing that lo, we also—we are in the same judgement? And lo, we—as we deserve it hath befallen us, and as we have done we have been repaid; but this one—not even aught disgraceful hath been done by him." And he said to Jesus: "My Lord, remember me 43 what time thou comest in thy kingdom." Jesus saith to him: "\$Amen, \$A266 I say to thee to-day that swith me thou shalt be in the Garden of \$A437 44 Eden." And it was about the sixth hour, and there was darkness $\P A^2/2$ 45 over all the land until the ninth hour and the sun was darkened; and 46 the veil of the Temple was rent from the midst of it. And Jesus called with a loud voice and said: "Father, in thy hands I lay my spirit." And he delivered it up.

Now when the centurion saw that which came to pass, he glorified

47

³⁶ And they...also were And the soldiers also were mocking at him to him] unto him S37 head] + also S38 a tablet] The same word is used in Ephr. Lamy i 667 also] om. S the Kingl pr. 'the Messiah' E^{243} 39 with him] om. S saying] + to him S40 that other] the other S art thou] hast thou save alive] om. S 41 it hath befallen us] om. S 42 comest] hast come S: ef 'remember me in thy kingdom' E^{243} 43 Amen] 'As our Saviour said to him on his right hand Amen...' A266 that (before 'with')] C A266; before 'to-day' S A 266: cf 'He sware to him With me...' A 437. For the ambiguous evidence of E244f and the statement in Barsalibi, see Notes, vol. ii in the Garden of Eden] $CA^2/_2$ E^{244f} (also Ephr. Lamy i 667, 669); in 46 delivered it up expired S 47 Now And S Paradise S

عنینده هنه کونه اتبعه هده همده کالی تهیده دن و در همدنی کالی مساه هدم اتبعه هده به در اتبعه هدم مالی در اتبعه هدم در اتبعه هدم هدم در اتبعه در اتبع در اتبعه در اتبع در اتبع در اتبعه در اتبع در اتبع در اتبع در اتبع در ا

"Of the mean man and colory man. Jeth Itam of the itam of the sixth that the man of the man is a sixth of the man of the

48 God and said: "Truly this is a righteous man." And all they that CS happened to be there and saw that which came to pass were beating on their breasts and saying: "\$Woe to us! What hath befallen us?\"\\$\Pi^\\$\Pi^A271\$

49 Woe to us from our sins!" And there were standing from afar all the acquaintance of Jesus, and the women which came with him from Galilee, and they were seeing these things.

And a certain man whose name was Joseph—a councillor he was, a man righteous and good, from Ramtha a town of Judaea, and he was looking for the kingdom of heaven—this man, that was not of equal 52 mind with the accusers, this very one drew near and asked for the body of Jesus. And he took it down and wrapped it in a swathe, and 54 laid it in a hewn tomb which hitherto no one was buried in. And 55 that same day was Friday, and the sabbath was dawning. And these women that came with him from Galilee came to the tomb on their footsteps, and they saw the corpse when they brought it in thither. 56 And they returned and made ready spices and oil of perfume; and xxiv on the sabbath they rested, as it is commanded. Now on the first day of the week, in the early dawn, they had come to the tomb and had brought that which they prepared; and there had come with 2 them other women. And they found that stone rolled away from 3, 4 the tomb, and they entered and found not the body of Jesus. when it was grieving them about this, they saw two persons standing

⁴⁸ Woe.... befallen us? Cf 'Henceforth of the Lord we is] was S have not been afraid, the King what will he do to us? (Hosea x 3) Woe to us! What hath befallen us?' A 271; also 'For lo, if those that crucified him had not known that he was the Son of God, the desolation of their city they would not have proclaimed, nor against themselves would they have let fall the Woes' Addai27, and 'Woe was it, woe was it to us: this was the Son of God!'....'Lo, the judgements of the desolation of Jerusalem are come' See also Notes, vol. ii 51 was not...accusers Cf 'was not equal in their counsel and deed with the accusers' E266 and Diatar lii 26 52, 53 of Jesus....buried] S illegible. 52 drew near]+nnto Pilate S but must have read 'had been buried' for 'was buried' **54** And.... Friday Now that 'day' was Friday S 55 these those S 56 rested] 2 that the S 4 they saw] there appeared S on eras, in C

"TARKED THE ONLY CHIDE
" المحن له سد حسم معدم مهم علموم. المدم الم مه مراه. المحنى حلماني من المادي من المادي المحدم المادي الماد

were afraid; and they bowed their heads and were looking on the earth from their fear. Those men say to them: "Why seek ye the living among the dead? He is not here, but hath arisen; recollect that which he spake with you while he was in Galilee and had said to you that the Son of Man is about to be delivered up into the hands of sinful folk and be crucified, and in three days he will rise."

8, 9 And they remembered these words. And they returned from the tomb and said these words to the eleven and to the rest of the disciples, even these—Mary Magdalene and Johan and Mary daughter of James and the rest with them,—these things they were saying to the apostles and they were appearing in their eyes as if from

their stupor they were saying these words, and they were not

believing them.

Now Simon arose and ran to the grave, and looked in and saw the linen cloths only and went away, and he was wondering at that which had come to pass. And he appeared to two of them in the same day while they were going to a village whose name is Emmaus, that is distant from Jerusalem sixty stadia. And they were speaking one with the other of all these things which had chanced. And while they were speaking, Jesus came up with them and was walking with them; and their eyes were held that they should not perceive him. He saith to them: "What are these words that ye are speaking, being sad?"

Saith to him one of them, whose name was Cleopa: "Art thou then a stranger by thyself from Jerusalem, that with that which hath come to pass therein thou art not acquainted?"

⁶ while] while yet S 7 folk] men S 9 and said] and said S to the rest] om. to S even these] om. S 11 they were 2°] om. S 12 cloths] cloth C; cloths S at] om. S (sic) 13 that is] and is S 15 speaking] + and enquiring S 18 by thyself] om. S art not] hast not been S

ورد المرابع ا

"miny hei loss ass. ho wit, meroby ording, les less less less less entre les less entre les les entre les estes les entre les entre les entre les entre les entre entr

²⁰ بعنعتم 8 21 مستان 8 22 عد] عدم 8 23 عند م الله عدد ال

the Nazarene, who was a man that was a prophet, and was found with power and with deeds and with word before God and before all the people. And the chief priests and our elders delivered him up to the judgement of death, and they have crucified him. And we were hoping that it was he was about to redeem Israel; and lo, it is three days, lo, since all these things have come to pass! Some women also of ours had gone to the tomb where he was laid, and when they found not his body they came saying to us 'Angels we have seen there, and we have been astonished'; and the women say of him that he is alive. And some folk also of ours had gone to the tomb and they found it so, as the women said, but him they saw not."

Then said Jesus to them: "Ah lacking of faith and heavy of 25 heart to believe! From all the things that the prophets have spoken, 26 was not the Messiah about to endure these things and to enter 27 glory?" And he had begun to say to them from Moses and from all the prophets, and was interpreting to them about himself from all 28 the Scriptures. And they drew near to the village which they were going to; and he appeared to them as if to a far place he was going, ²⁹ and they began beseeching him that he would be *staying* with them, because it was near to grow dark. And he entered with them as if 30 with them he would be staying. And when he sat down to meat he 31 took bread and blessed, and brake and gave to them. And at once their eyes had been opened and they recognised him; and he 32 himself was taken away from them. And they were saying one to the other: "Was not our heart heavy in the way while he 33 was interpreting to us the Scriptures?" And they arose in the same hour and returned to Jerusalem, and they found the eleven

²⁰ our elders] the elders S 22 Some] And some S 23 'Angels... astonished, and the angels say of him that he is alive' S 24 had gone] went S as]+what S 25 Ah] O S faith] mind S the things] these things S 26 glory] his glory S 29 that....staying with them] so that with them he should be staying S 31 had been] were S

"סבד שנה בבלון שחם. אשלבע באק בנוחשם ב האכו במבה בעבה בי "משנה אלונבה האלישבה השבינים מסס גוֹסער יעון מסס. "מתין אבי למס באם. בער בסס מסס מסס. "מען حماريم مرده م معل حديم قالم حقعدهم علا لقهمده خ «سم سره تامد مامده مدمره ملازه مدية مس مه ייסבד בדבא לשא לא בשיבות בי נחוףשים בים עדמלשה . מבלכמין שמם. אכל למו אים אים לבם الهم معدم الماحية. "مصرف معده الله معدم الماحية الماحية. معمل مدوم ودرفة رسد لسمر "محدة لسمر ملاء ملاء ملاء الماء الم well word ever as lober surply ent was השמה בן באונישט עדטשט עדטשו עדטיישט יישוערי אר בישף יישטיי حمد بعدمه ماعمده المعمل عدم المحمد المعمد ال מש בעם השושה [מהנפסק] מן כנם משלה מה כנם משלה Lair Lahira plejar is riaza rosiz Lamlazs

36 And while they were speaking, he was found standing among 37 them; and he said to them: "Peace be with you!" And they trembled and were alarmed, and were supposing that a spirit they 38 were seeing. Then said Jesus to them: "Why do ye tremble? and 39 for what reason come up thoughts over your hearts? Lo, see my hands and my feet, and touch and see that it is I! For a spirit 41 flesh and bones hath not, as ye see that I have." And while not yet believing from their fear and from their joy, and they were being 42 astonished, he saith to them: "Have ye here aught to eat?" 43 they gave him a portion of fish broiled, and of honey-comb. when he took he was eating before their eyes, and he took up that 44 which was over and gave to them. Saith he to them: "These words" ${}^{\P}\mathcal{C}$ I was speaking with you while by you, that everything would be accomplished that is written of me in the Law of Moses and in the 45 prophets and in the Psalms." And then he opened their mind to 46 understand the Scriptures. And he saith to them "Thus it [was] fitting [that] the Messiah [should suffer and that he should rise] 47 from among the dead in three days; and in my name shall be preached repentance and forgiveness of sins in all the peoples, and 48 the beginning shall be from Jerusalem. And ye are the witnesses of

³³ with them] + and he appeared S(sic): cf Lk ix 12 C^* 37 were 38 for what reason] wherefore S seeing |were| seeing |S|39 and see] and see Shath not, as ye Sillegible, but it quite clearly omits ver. 40, 41 not yet believing from Sillegible and from their joy only 'their' is legible in S saith] + again Sto eat] S has the more usual word for 'to eat' 42 and of honey-comb] om. S 43 was eating ate S and he took up....gave to them] om. S: see Notes, vol. ii 46 should suffer....rise] S illegible, but from the space the reading is certain

> مالامد عالم م م الاماء م م ه ه مالامد عالم

51. Cf Addai 6:

The word side may have been chosen here by the translator because it stood in the corresponding passage of the Diatessaron, where however it seems rather to represent [Mk] xvi 19. In [Mk] xvi 19 C has Lad, and syr.vg in the Gospels and in Acts i 9 has also or allow.

NOTE

The Subscription after S. Luke comes at the end of a leaf; the leaf that followed, containing Joh i 1—25, is missing. In C the Gospel of S. Luke stands last, S. John's Gospel beginning on the next column to that which contains the end of S. Mark.

Father; wait ye in the city, until ye be clothed with power from on 50 high." And he brought them out unto Beth Ania, and he lifted up 51 his hands and blessed them. And when he blessed them he was 52 lifted up from them. And they returned to Jerusalem with great joy, 33 and were blessing at all times in the Temple God.

[Subscription in S]

HERE ENDETH THE EVANGEL OF LUKE.

Evangel of John.

51. Cf Addai 6: 'And when he fulfilled the will of his Begetter, he was lifted up unto his Father, and sat down with him in glory.'

The combination of Lk xxiv 51 with [Mk] xvi 19 is found also in Diatar lv 13.

NOTE

The Subscription after S. Luke comes at the end of a leaf; the leaf that followed, containing Joh i 1—25, is missing. In C the Gospel of S. Luke stands last, S. John's Gospel beginning on the next column to that which contains the end of S. Mark.

C fol 39 r

 $^{\$}A_{13}$ ram, madur rals ama ". rals ram, madur duris $^{\$}$ 1 רשה האלש מם המם ישמשיר השלבם יעשלה ישרא שים madur, mar cirin bal mera elera can madur מבלבתהם, אב לא עדא מהחל. מה הין מבות המהא יבמ مهم 5 مهم 5 .دیر مقدم مهمای مهمای مهمای مین کند دند مند مند ماه مین مهمای יס. הביזור א הבמצטם לאמש הבמצשם היסמו!! לאוא האצלה בי האצלה בי האצלה האצרה המשב המשלה האלוא האצלה למשלי . ה' שמו מה ה' שמו הלא. ה' המה מה הלא . היהלם "Adda tid in Island ration to another אשאים . המש שם אשלב משם . המש השלבם יי הצשלב الأهاء والمراء المراء المراء ما ماءه حمار ماءء الأهاء محب حل ومصا مرسام، مرسان، مرابامه مسامه، مرابعه المرابعة المرابع תושר בבוכה משתבון. יישולון הלא כהמא מאביה הולא השאר בש הלא הבי הבי הבי השא הלח הלשא $^{\$}A_{120}$, musar $_{t}$ tua $^{\$}$. $^{$}$ ta dam * ta $^{\$}$ ta $^{$}$ ta $^{}$ ta $^{$}$ ta $^{}$ ta $^{$}$ col 2 אשבה העשבה הכל אכא. בה כלא ליבטף איני

A167 ميم دهاد. دونعيل على هوي دهو دلله.

^{2.} Of Kom smother smark that kneed on A12

¹³ and d ←] nd d ← C: the same error is found in some MSS of syr.vg

^{14 -} dux <0] of Ac v 15 _000 / do woult per

- iі §In the beginning He was the Word; ¶ and He, the Word, was §¶A13 ² with God; and He, the Word, was God. This same was in the 3 beginning with God. Everything came to pass in Him, and apart from Him not even one thing came to pass. Now life is that which 4,5 came to pass in Him, and life is the light of men; and He, §§ the §§ A13, light, in the darkness was shining, and the darkness apprehended $^{33\circ}_{A_{33}\circ}$ it not.¶ \P{A} 13
 - There was a man that was sent from God—his name was John.
 - 7 This same came for witness, that he might bear witness of the light,
 - 8 and that every one might believe through him; he was not the light,
 - 9 but a witness of the light. Now He is the light of truth, that shineth
 - 10 for every man that hath come into the world. In the world He was,
 - 11 and the world itself was in Him, and the world knew Him not. To A13
 - 12 His own He came and His own received Him not; but those that "A
 - received Him, He gave them authority that they should become sons
 - 13 of God, those that in His name believe, those that not in blood and not from the will of the body and not from the will of man but from
- 14 God are born. SAnd the Word became a body and it sojourned STA120, among us, and we saw His glory as the glory of an only one from the Father full of grace and truth.

^{1 &#}x27;And also the Messiah is the Word and Speech of the LORD, as it is written in the beginning of the gospel of our Life-giver "In the beginning He was the Word" 'A 13; 'As it is written "In the beginning was a Voice Which is the Word"' A 167 2. Cf 'From the beginning with His Father He was' A 12; 'from' also appears in E⁵ 3, 4. Or, 'Now that which came to pass, in it is life'; cf 'And what came to pass, by him (or, 'by it') was 9 hath come] or, 'cometh' 14 sojourned among us] or, 'cast its influence in us': cf Ac v 15, where the same word is used of S. Peter's shadow

C[S] هنامی مس می بایمده محمد می مملع مسور C[S]שמש הכאו, אחר משמא לש מהכל. כל הפהכל שם כבול. 16مح حليمه عسم دمل بعدم عسم مهميات مادده ما ساد בוד בבסב השותא מהא מואלוא הן במהם אונו או "omen m, womendon reputy. er sein ladon eg naisla. * fol 40 مات مات مات ما ساحده . منات منات مات مات المات الم "אסרם מל בישאה השבש לבמה הל השל ישהם יוסהם יוסהם "השלם מל השלם מל השל ישה אנה אבי לשה ביו "אכיון לש מבן אנה אנה אבי لم ورمل ومريح الماس وعدون حديد عدد عدد الماء كل עלאה המשהו האבד בבד ישתה לימור מומה ביצול שומה ביצול ב lm. Kers and seek with which with cerem. St مام بالمام المام יבעבה אוא באשה. בעול בה בין באס מח אנא האולם ב כום אמצ הלוז מה . ימא באה האה באלי, מה באות בבינ הל الم والم المرامة المر בצבונחם, היסודה נשודה איבה המבובה מחה יסעק. אם ישורה . שלמן דלאר זב במצע דע הנישר השמעלה" אבות הארות מא כן הצבל עליאה הצלבא. "מונה האכלה elon, estein mon edi, omon la ara. afol rara סם בנו. בילוד גל הוא שמול לשה אלא הלל הנוליד ב

¹⁸ Cf הממשא השנה א הבים במשם A 115

²⁵ $\text{du} \leftarrow 2^{\circ}$] om. S $\text{<a} 2^{\circ}$] a

And John bare witness of him, and cried out and said: "This is C[S]15 he that I had said that after me he cometh and yet he was before me, 16 because he is first compared with me." And from his fulness we all 17 receive, and grace for grace; in that the law through Moses was given, and grace and truth through Jesus the Messiah came to pass. fA2818 God—never hath any one seen Him; an only one, a Son from the of A115 19 bosom of his Father, he hath declared Him to us. And this is the witness of John when they sent unto him from Jerusalem Jews and chief priests and Levites, and they ask him: "Who art thou?" 20, 21 And he confessed and said "I am not the Messiah." say to him: "And art thou not the prophet?" He saith to them: 22 "No." They say to him: "And who art thou? Tell us, that we may give an answer to those that sent us. What sayest thou of 23 thyself?" He saith: "I am the voice that calleth in the wilderness, 'Prepare a way for the Lord,' as said Isaiah the prophet.' And they 25 were sending and saying to him: "Why stherefore dost thou baptize, SS 26 if thou art not the Messiah, nor Elijah, nor the prophet?" John saith to them: "I baptize with water, but among you standeth that 27 one which ve know not, he that cometh after me, the thongs of whose 28 shoes I am not worthy to unloose." These things he spake in Beth Abrê on the other side of the river Jordan, where John was baptizing. And the next day he saw Jesus coming unto him, and he said: "Lo, the Lamb of God! Lo, he that taketh away the sin of the 30 world! This is he of whom I said that a man cometh after me and yet 31 he was before me, because he is first compared with me. And I myself did not know him; but because he should be known to Israel, therefore have I myself come that with water I should baptize."

^{17 &#}x27;Again it is written The truth of the law was through Jesus' A 28; cf 'Through Moses is the law...but the truth of it is through Jesus our Lord' E^{36} 18 Cf 'All the solitaries—the Only one from the bosom of his Father maketh them glad' A115; 'but the Only one, which is in the bosom of the Father... E3: immediately below E has 'He was begotten 19 Or, 'when the Jews and....the from the bosom of his Father' 21 init.] E^{37} has 'They say Levites sent unto him from Jerusalem' unto him, Art thou Elijah? He saith, No.' 28 river] om. S 29 Lo. he that taketh] so also S; that cometh to take $E^{\text{41, (43, 101)}}$ 30 I said] I had said S^{vid} 31 therefore om. S

«ملمح سنه معر همه نمسن. متفنع هر ملتخدهه، לאם. "העד ביצה בשלי ישרי ביצה ביצה שאמן שלים האים ביצה שאמן محزه دملهم. «محد عحده سني الملتخده، وسمسير. col 2 Kma sax am mahka · sax miha alik* عدم دمانه عدد المحد حديم دحم علم יבישה מם במשל ישה " שול המש הביר נשו של הישאר aam mhala . Kama Kerk arua miha ahk anma נא במחוא המה לשב אבצ עיר ,מה שורם .מה אשם ב mly blierom, really region area more ramm, ושבת באבא. וים שם אנגונס שא לבכבם באפא. orci la remina, lerina. "orcia ordr la isaco שני כם במבא של של "זארם במבא ma ina «ملىمحى مسزى مرحم لحوم له للاللم ممعدس لوبليومه ممحة لم حن مم دمة. "مه دم علمه حريمه حر בים אידי שטא בל בציתשש ניאונינים סנידובים לא עטש ביר שים som Litibul male of the enters litibul mark

- 32 And John bare witness and said: "I saw the Spirit that as a dove (C) S 33 descended from heaven and remained upon him. And I, I knew
- him not; but he that sent me to baptize with water, he said to me 'That one which thou seest that the Spirit cometh down and re-
- 34 maineth upon him, it is he baptizeth with the Holy Spirit.' And I myself saw and have borne witness that this is the Chosen of God."
- And the next day †John † was standing, and two of his disciples 35
- by him. And he looked on Jesus while walking, and said: "Lo, 36
- the Messiah! Lo, the Lamb of God!" And when those disciples of
- 38 John heard, they went away after him, even Jesus. And Jesus himself turned round, and saw them coming after him and saith to them: "What seek ye?" They say to him: "Rabban, where art
- 30 thou staying?" He saith to them: "Come and ye shall see." And they came after him and saw where he was staying, and were with
- 40 him that day. And it was about the tenth hour. And one of these same disciples of John, Andrew was his name, the brother of Simon
- 41 Kepha. And he, Andrew, saw Simon Kepha and saith to him:
- "We have found the Messiah." And he took him and came unto Jesus. And Jesus looked on him and said | to him: "Thou Simon | C son of Jona, thou shalt be called Kepha"; which is interpreted in Greek 'Petros.'
- And the next day he wished to go forth to Galilee and he found 43 Philip. And our Lord said to him: "Come after me." Now Philip, his kin was from Beth Saida, from the city of Andrew and of Simon. 45 And Philip found Nathaniel, and Philip said to him, to Nathaniel:

³² as a dove] S illegible 33 with water] om. S 35 John S; Jesus C36 Jesus] our Lord S the Messiah! Lo] S illegible 37 And when those disciples heard John speaking S even Jesus] om. S **38** And Jesus...after him and saith] And our Lord turned round and saith S Kepha] om. S 41 Kepha] his brother on that 40 these same those S to him] + My brother S 42 Jesus] our Lord S (in each place) $\operatorname{dav} S$

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[The leaf of S which contained Joh i 47—ii 15 is missing.]

For ver. 51 see note.

المحدة همه لهن الحدد بين عمدله هلى حدد ملك محددهنية، صلح المحدد ويله لهل المحدد هلى حدد ملك المحدد الملك المحدد
"وفة هوم حمانه والمعرف المعرف
⁵¹ ما ما معدی حد ما میلیم و محلیم
"He that Moses and the prophets wrote of—we have found him, that S
46 he is Jesus the son of Joseph from Nazareth." Nathaniel saith to
him: "From Nazareth can aught of good come forth?" Philip saith
47 to him: "Come and thou shalt see." And [our Lord] saw him * *

[The leaf of S which contained Joh i 47—ii 15 is missing.]

For ver. 51 see note.

ii 16 and he was saying to those selling doves: "Take away these things from hence, and do not make the House of my Father a 17 house of merchandise." When he did these things his disciples remembered that it is written "The zeal of thine house hath eaten 18 me up." The Jews say to him: "What [is] this sign [that] thou 19 shewest us, that thou doest these things?" Our Lord answered and said to them: "Pull down the Temple and in three days I will raise 20 it up." They say to him: "In forty and six years was this Temple built, and dost thou in three days build it?" Now he of the Temple 21 built, and dost thou in three days build it?" Now he of the Temple 22 of his body was saying this, but when he arose from among the dead his disciples remembered that these things he had said, and they believed the Scriptures and the word that our Lord said.

And when he was in Jerusalem in the days of the Feast of unleavened bread, many believed our Lord because they were seeing the signs that he did to them, but our Lord was not trusting himself to them, and it was not required that any one should bear witness of any one's deed, for he knew the heart in man, what it is. Now there was there a man of the Pharisees, his name was Nicodemus, and this same man was a ruler of the Jews. He came unto our Lord by night and said to him: "Rabbi, we know that from God thou hast been sent to us as a teacher, because no one can do these miracles save he that God is with." Our Lord saith to him: "Amen, amen, I say to thee If one be not born anew, one cannot see the kingdom of God." Nicodemus saith to him: "How can an aged man be born? Can he really again enter the womb of his mother and anew be

^{47 &#}x27;Lo, indeed a scribe, an Israelite, in whom is no guile' E^{50} 51 'Ye shall see the heavens opened, and the angels of God descending and ascending by the Son of Man' A 385 ('ascending and descending' A^a) 20 build it] raise it up E^{182} : cf Matt v 14 23 many] lit. 'and many': cf Lk xiii 10, 11

لحط محدة عد الحمالية عمدة له حدة عمد عمد الحمالية سحند له دیم مدند دم نامید محدد الله محدد الله $\sum_{fol_{+1}}^{\$C} \kappa_{i} = \sum_{r} \kappa_{r} \kappa_$ בשוא מחם. כבל הכן כשוא גוב. מכהמ הגונה כן וחשא ומש מם. בלבל האלמא ומעה מם. מכן אלמא אלינה. rolard and con clos on tender rolard حم لحك "أوساء مه مرفع بعداء معلق هم طلمة תלם · לות בב אלא משבת אם הל הלת . לות בשב سماله. صدیم میلامه, دول مدید تحلیله هر شدید הא לושא בעבא האבי למי. אירוא בעבא שני שני למים לאים בי המים לאים בי היים בי הי Lemon. "Lis exa sac. one; "la. nut an elem missis col 2 Lisaria .com." השבי אנה. יאהבי אתה אתייא לעי הבהע השבים בי הבהע הידבי אותון מבללין אותון ומבדמ העונן אותון משחהין השבות ב מלות ושומש הלו ב משל לוצוא עות הצותם. אב על אירי בבצביא אוי אבי לבם ששיבונות." אין $\P A$ Kean pika Kiska 14 \P . Kine Kam, madika am Kiska سمه حجددته مديم مله لحملانهم لحنه دعم

5 born?" Our Lord saith to him: "Amen, amen, I say to thee If one [C] S is not born from spirit and water one cannot enter | sthe kingdom of sC 6 God. That which is born from flesh is flesh, because from flesh it is born; and that which is born from spirit is spirit, because God is a 7 spirit, and from God it hath been born. And do not wonder that I 8 said to thee that it behoves you to be born from above. The windwhere it will it bloweth, and its voice it is only thou hearest, but not from whence it hath come dost thou know, nor whither it goeth; 9 so is every man that is born from water and from spirit." Nicodemus 10 answered and said to him: "How can this be?" Jesus answered and said to him: "Art thou the teacher of Israel, and these things knowest II thou not? Amen, amen, I say to thee that that which we know we are speaking, and that which we see we bear witness of, and our 12 witness ye receive not. §If of the things which are on earth I have §A173 said to you and ye believe not, how if of the things which are in $^{{\scriptscriptstyle \parallel}}A$ 13 heaven I shall say to you will ye believe me? No one hath gone \$\frac{1}{4173} up to heaven save he that came down from heaven, the Son of Man 14 that was in heaven. And as Moses lifted up the serpent in the A 15 wilderness, so it behoves the Son of Man to be lifted up, that every 16 man that believeth in him should have life eternal. For so God was

⁶ because from flesh it is born] om. SE^{189} because God is a living Spirit S; E^{189} does not quote this clause and from God it hath been born 7 to thee that it behoves you] to you S from above] om. S 8 wind] or, 'spirit' (and so elsewhere, wherever the sense permits) so is every man that is] so are they that are S from ult.] om. S10 Jesus....said] Our Lord saith S 9 answered and said saith S **12** If 1° For if *A* I shall say to you] before 11 amen 2° om. Sme] om. A 13 No one] And no one S 'of...heaven' A in heaven] CA; that is from heaven S; the verse is quoted without this clause in $E^{168,187,188}$ (cf also Joh vii 29 S) 14 Moses had lifted up S should have pr. should not perish but S 15 every man] whosoever S

CS - Som KILL WILL RELY ELETON WILL SOME . SUR ELE ومل مراس من المام من المام الم عدة علمه دام لعلحه وبدوسهم لعلحه. عدام وعلمه בש נשא. יוק הכחובן בש לא בלהון. מכן הלא הין בשובן משיב. מחס. הלא מוגד בצמח הכוֹמ האלמא ישינא. "מח מח משיב בצמח הכוֹמ מחלים الم الله المالة المالة المالكة المعالم المعالم المعالم المعالم لسعمديم. ملمنة حر ولاسنهم. حول وصعير صمم حقومصر. הלשמח בבשנה לא בבנחשני בישה בין בבב בחשלא. "داه الله بعد مهلتدره، لمزيم المراب مهرا مهرا المراب المر מלמפי שהא בממה במענה מהא. "אפ נחען מבוכה مر مر مر المر المر المرا المرا المرا المرا المرابع ال אים שטם עבור יים בישה השברים ביב אים משום אינו شهمه همه در حجه درده هلتجروه, درورر حج

به به المدينة على المدينة معلم "لما المالية المالية المالية المالية المالية المالية المالية المالية المالية الم

^{24.} μ 00 \times 100 \times 200 \times 20 \times 200 \times 20 \times 200 \times 20 \times 200 \times 200

loving to the world as to give his only Son, that every man that CS believeth in him should have life eternal. For God sent not his Son to the world that he should judge the world, but that the world in him should live. He that believeth in him is not judged, but he that believeth not is guilty, in that he believed not in the name of the only Son of God. Now this is the judgement that the light came to the world, and the world all the more loved the darkness rather than the daylight, because its deeds were evil. For he that doeth hateful things hateth the light, and cometh not to the light, that there be not reproof for his deeds. But he that doeth verity cometh unto the daylight, that his deeds may be seen that in God they are done."

After these things Jesus went forth, and his disciples, to the land of Judaea and there was abiding with them and was baptizing. John also was baptizing in Ain Yôn by the side of Salem, because much water there was there, and folk were coming to him and being baptized; for not yet had John fallen into prison.

Now there had been a dispute among the disciples of John with the Jews about cleansing. And they came unto John, and say to

¹⁶ to give] to send S (sie); om. E^{258} his Son, his only one, S that whosoever shall believe S should have life eternal] should not perish but have life 'eternal' S 17 to the world] om. S 18 but and Sbelieveth not] + in him Sguilty] judged S in that] on the ground the only Son of God] the approved Son S (sic) that S 19 Now this] all the more] om. S the daylight] the light S This S were are S that....his deeds] that his deeds be not seen S20 he that] whosoever S verity] truth S(sic)cometh....daylight] draweth 21 But] And S near unto the daylight S(sic) deeds deed Sthey are done it is 22 After And after S Jesus went forth] our Lord went done S(sic)was abiding.... baptizing (v. 23)] was the land of om. S away S dwelling. And there dwelt with them ²³ John also; he was baptizing S: see 23 Ain Nôn $S = Diat^{ar (cod A)} vi 6$ 24. Because he. *Notes*, vol. ii John, had not fallen yet into prison S 25 among....the Jews] of one of the disciples of John with a Jew (or, 'the Jews') S

מה הבובא המחול בובוא המונין. האול שמול בובא המה עם מחול מא אפ מה מבמנה. הבלמה ב אנצא להלמ אלץ. "אכיו لصم مسلم. لم معدس دغ مديم لحمد مولم مدم. אלא אן נשוב לש בן שבנא. "אנאם ב דין ששהם לא תות תעולב הלת השובה לום הלו לושה הואה arkam. "Ky raid la Lis cha mais uden siuka השלבה מם כל בשום של למי. מעדמא ובאל עדי בשל שלם העולה. מהה מבול עהסל, מה בשלה מי. «له هم ين ملم لحندم مل لحدم . «هم ين أولم لحد على على الم תבות שם הבות השם המם הבל שם בל אלה מה מבן או או בבלעל ממם הבן בביא אלא. "בהק הנוא השבל בשמה לשמה השמה לא בל אנג בשבל ביי אנג הבבל הבבל הן ששהחלש נולעל האלשא בינים שם. בה בבב المراعة المراجع المراع المراجع المراجع المراجع المراجع المراجع المراجع المراجع المراجع בבוללא יחב [המנה לתוח אבדים ביות מה [תמו מס [למ] מבל מבדם נשב באונהסשל אינו המשונה בבוא את שו שוא אוא ولعلم. محر ولام محصور الدناء لله سام شدم. تملك نم والم و الم ·o., mals rate rates

him: "Rabban, he that was with thee on the other side of the Jordan CS and thou didst bear witness of him, lo, he also baptizeth, and all the 27 folk unto him are coming!" John saith to them: "A man cannot 28 even take aught, save if it be given to him from heaven. But ye, bear witness to me that I said that I am not the Messiah, but am an ²⁹ apostle before him. For he that hath the bride, he is the bridegroom; and the friend of the bridegroom, he that standeth and listeneth to him and with great joy rejoiceth because of the voice of the bridegroom—this therefore my joy, lo, it is brought to an end! 30, 31 For him it behoves to increase and me to diminish. For he that cometh from above is above all, and he that is from the earth is from the earth and from the earth he speaketh; and he that from heaven 32 cometh—that which he seeth and heareth he beareth witness of, and his witness not every man receiveth. But he which hath received his witness hath sealed that God is true. For he which God hath sent speaketh the words of God, for not by measure did the Father give A123 35 [the Spirit] to his Son, but he loveth him and everything hath he 36 given into his hands. He that believeth in the Son hath life eternal, ¶A and he that believeth not the Son will not see life, but the wrath of God will remain upon him."

²⁷ be given] hath been given S 29 For] 26 all the folk many S therefore at the end of the verse in S brought to an end] Because S30 For him] Him S 31 For] For the rendering, see on Lk xii 50 he that 2° & 3°] he which Sfrom the earth 2° in the Because Scometh 2°] + is above * S 34 For 1° Because S earth Sfor 2° om. A 'the Spirit' A; C is mutilated: a synonym: see Matt xi 2 cf 'Because not by measure hath his Father given him the Spirit' A 122 34^b, 35. S is here partly illegible: as it stands and Ephr. Lamy i 267 it reads 'For not by measure gave God the Father 35 but to his Son [he was loving] and hath given all into his hands' Cf also 'And not by measure gave he to his Son' E^{105} 35 given delivered A 36 and he that] and he which S

משת בעבד [מש] אמש האלם בערה של אם המש ملك المنتدوس ومعدمة المساد ممال الم المور الملك "[בצבה המחם למה [הת] הוצבי של בנה אבידה. יחואה الحديثة بيد ويتحدث وهووني سوم عديد وزيد وربا שני נישב שטא ישבטב לישה בישי בישי שיאים שטא ניי אנבי رست عمر عوب المعاد براه المعادية المرتبيء المتحدي recurs. [γγν] rubulu κ. *Lest κλοίως. βιβίκωςος 2 los حله سهم لخندم سهم وروده لسم محدثه المحد سه سته مر عمدنی در محله العدم محدد الله عدم مد له مد . Aur rainas ra . rabisz rabbur , a al risar . razr معدد ماد مرا المعامل المعامل المعامل المعامل المعاملة الم राज. काराज दारं कि स्तरियमा यह प्रसंक. विकास कि תום מושם . המולה שלשהם לים הבי מולה במצי האכיו לבי מכי ל הצאה הוא, אולה מלאה מהוא למי הימכי مه الحر شديم شديم. المحنه له مر منطقه. حدة معلم المام منة بها من منعد من منعد مناه بها منه مناه المامة مناه بها منه مناه المامة مناه بها منه مناه المامة مناه المامة

¹ בז בן זב 8 בסבו] is 8 בסבולל מעשה]

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Now when Jesus knew that the Pharisees heard that his disciples ivı ² were many, and that he was baptizing more than John,—not that ³ Jesus [himself] was baptizing, but his disciples—then he left Judaea + and went away again to Galilee. [Now] it was [arranged] for him that 5 he should pass through the country of the Samaritans; and he came to a certain city of the Samaritans that was called Shechem, near 6a that field which Jacob had given to Joseph his son. Now there was there Jacob's spring of water, and Jesus came and sat over the spring, [so] that he might rest himself from the fatigue of the road. 8 And his disciples had entered that town that they might buy for themselves food; and when Jesus sat down it was about the sixth hour, and a certain woman had come from Samaria to draw water. 9 Jesus saith to her: "Give me water to drink." That Samaritan woman saith to him: "Lo, thou art a Jew; how askest thou me for water to drink, seeing that, lo, I am a Samaritan?" For the Jews 10 have no dealings with the Samaritans. Jesus saith to her: "If thou hadst known the gift of God, and who is this that said to thee 'Give me to drink,' thou hadst asked him and he would have given thee 11 living water." That woman saith to him: "My Lord, not even a bucket hast thou and the well is deep; whence hast thou living water?

¹ Jesus] our Lord S that his disciples were many * * of (? om.) 2 not that....baptizing] because not only was our many disciples S 4-5^a.] When he was passing by a place of the Lord baptizing S Samaritans 5he had come S (sic): cf Diatar xxi 8 5 city | town S 6ª Now And S Jesus] our Lord S and and S near] opposite S6^b Jesus] our Lord S about] om. S 7 had come] came S Jesus 9 seeing.....Samaritan] om. S saith And our Lord saith (or, 'said') S 10 Jesus saith] He saith S 11 That woman saith] For Because S She saith S My Lord om. S whence pr. from S

ל כלא מודא. האפ. מם כנים אצל, הבנהמה, הבנם. "אכל لف بعدد. دول وروس من ما من تخدم المود بهام. ١٥٥٠ فا אמי אן שטף שן קשע איאי ישףע איבי לא אפרדיי لطعر عدم هدم مريم المال له دهم حديث المالم بتحديم لننب ولحلم. قايمحنه لم بمنهم مر حن مد لم دما و مدیاء منام منسر می مدیاء کی مدین بیامه رحاء الاعتام کی مدیاء کی مدیاء مدیاء کی مدین بیامه کی در این کردی المحدة لف معمد الم عن لم لحمله مل لمن مدر المحدة المحدة الم ليله لم حمله. محدة لنه عمد عوية محدة والله لم حمله. «تتحدیم کن و حرب سه الحد، مسلم دیمه الاسم الحد سعم الاسم الاسم الاسم الاسم الحد الاسم الحد الاسم الاس سمه حطور هم من مناهم محنفرد "محنه له هر مناهم. תוֹ, עולה אנה ביש אנה. "שוכחין כמנא למוֹא שעבם. مراهم و مر محدوم مرهم و دمموندل مه دره مردهم יצוא לא ידער איני ביאלים שיבוני באליו בארי בין באליו fol +3 v Ladic " Kokl Laz do plainks " Klar Kiaf Kias صروب مربه و مربع مدعم مربع مربع مربع مربع مربع سلم لحدم دردر المسلم ال ممل مدين منه منه و المالية الم בארם ביום אר ביל אבא ארם ארבו ביום אים של שה ما بعرص بلده مه سمان غير ممالم محديد لم cioux. alexale cla com reioux aciti שלבת לבה האבזה לבה בה, הנהלה. בבא הא הבצעה

12 Canst thou be greater than our father Jacob, he that gave us this CS well, and he also drank of it, and his sons and his flock?" Jesus saith to her: "Every one that shall drink of this water will thirst 14 again, and every one that shall drink of the water which I will give him will not thirst again for ever, but that water which I will give 15 him will be in him a spring of water to life eternal." That woman saith to him: "My Lord, give me of this water, that I be not thirsty and come drawing from hence." Jesus saith to her: "Go, call to 17 me thy husband and come hither." She saith to him: "I have no husband." Jesus saith to her: "Well saidst thou 'I have no 18 husband,' for five husbands hast thou had, and this one that thou hast now is not thy husband; this thou hast said true." That 20 woman saith to him: "My Lord, I see, thou art a prophet. fathers in this hill worshipped, but ye say that in Jerusalem is the House of Worship." Jesus saith to her: "Woman, believe me that the hour cometh, when not in this hill neither in Jerusalem shall they ²² worship the Father. Ye worship that which ye know not, and we 23 worship that which we know, for life is from Judah; but the hour cometh and now it is, when the true worshippers shall worship the Father in spirit and in truth, for the Father also—such as these for wor-24 shippers he seeketh. †For God is a spirit, and those that worship him in spirit, and to worship for them it behoves, teven those that in spirit 25 and in truth worship him." That woman saith to him: "I know that

¹³ Jesus Our Lord S 12 Jacob our father S 14 which 1°] I will give 2°] I give S to life] pr. flowing S that S again] om. S 15 this water] + to drink S (not E^{141}) 16 & 17 Jesus] Our Lord S18 for because S 19 That woman saith | She saith S thou] pr. that $S(E^{141})$ Jerusalem] + only E^{143} **20** but] and *S* 21 Jesus] Our neither] and not S For 'Woman, believe me.... $\operatorname{Lord} S$ me] om. Swhen ' E^{143} has 'Verily, I say unto thee' 22 that which] what S (in both places) 23 but] + lo S' such.... for] these are the S'**24** For God.... I know that] Lo $S\,E^{\scriptscriptstyle 141}$ behoves] om. S **25** to him] *om*. S

C(S) is inc. C cal card. The includes C in C inc. C in C inc. col 2 במבה "בסב" . במבל אוא הממלל אוא במבה "מבה מומ" אוא הממלל حددالين مهم مالخدوه، محمددني سهم وحم منهم מבל מאי מאו הא בין בא אבינים למי האם אבים כבל مه حديم محنة سمية لش «مصر منه معدمة عمالة ممالة معالمة مناك مه مه معدد منعده معدد المديم المم المرادم المر تهجة لر دل حدم دحده. دلحه صوره حدسه. «ورومه حم هدندها، ممامر همه لمهها، «الهلهدوه، درم حصر همه حدم والمحمد عدم المحمد في المحمد المام عدم لم וווער ביבאר ביבאר אינו וויב אל ביבאר אינות למברה האלמברא אוויל ביבאר אינות למברה האלמברא שנה עד לעד בי אנג אים, למ מבת למאבל. "שאכי מם בשברה הלו, הלן האבה מם במשל ישרא הבן הצווני האצובים ה לבבא ישלם אלה אכינים תוזשת מם ימוש האמם שיני במור תבשורו ב מאות دم المانجه المانجه المانجة الم تراعلم. مانان مسمه محسب محسب السين المستم المعنى المستم المعنى المستم المستم المستم المستم المستم المستم المستم To up an elica cita no isa con cita mo up. " ?" « ممارد معن المربعة الم

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the Messiah cometh, and what time he hath come he will make C(S)²⁶ clear to us everything." Jesus saith to her: "I am he that am 27 speaking with thee." And while they were speaking his disciples came, and they were wondering that with a woman he was speaking. but they did not indeed say to him either 'What †sought she†?' or 28 'What wast thou saying to her?' And that woman had left her 29 water-jar and gone to the city, and she saith to the folk: "Come, see a man that said to me everything that I have done; can be be the 30 Messiah?" And they went forth from the city and were coming unto 31 him. Now his disciples were beseeching him that he should eat bread 32 with them. He saith to them: "I have meat to eat which ye know 33 not of." They say one to another: "Can then some one have 34 brought him something to eat?" He, Jesus, saith to them: "My own meat is that I should do the will of him that sent me and fulfil 35 the work. Say ye not, that there are four months and harvest cometh? Lo, I say to you Lift up your eyes and see that 36 the lands are white and have arrived at harvest, and already of Thos 315 the reaper receiveth wage and gathereth fruit to life eternal, and 37 \$ the sower and the reaper together shall rejoice. For in this \$ A443 is the word of truth, that one doth sow and another doth reap. ¶ ¶S 38 And I have sent you to reap that which not ye have toiled

he will make clear to us] he will give $S E^{141}$ (+ to us E) 26 Jesus Our Lord S; 'He' E^{141} 27 speaking 2°] standing and speaking SE^{140} ; 28 had] om. S cf Joh vii 26 sought she soughtest thou Sgone] ran S to the folk] om. S 30 And every one that heard was going forth unto him S31 Now And S him] om. S 34 He, Jesus, saith] He saith S the work his work S 35 four] see the lands that they are white S; cf 'My fields are white and have arrived at harvest, and already let me receive my reward' Thos³¹⁵: see Notes, vol. ii

ond mon eceiung ser reley us seim cim mon.

**es sec sans han eq flis lungs who lope.

oeth mon eum sund ount leim eft soie mon leed.

beed. **hei lm *sas. h i ion ondodh la duno slo la douer.

'hari lm ses es elen ei, und selv eth douer.

end flis. **hei lm ses elen ei, und selv un. om ei man e

⁴⁶ Καὶ Α 20: cf Matt viii 5 47 Κωο] C (sic), but possibly an error for καὶ ἰάσηται, but 'et saluaret' c e

at, but they that have toiled; and ye have entered upon the labour C
39 of those." And from that city many believed on him of the
Samaritans, because of the testimony of that woman that was saying:

- 4° "Everything that I have done he said to me." And when those Samaritans came unto him they were beseeching him that he would
- 41 be with them, and he was with them two days. And many believed
- ⁴² on him because of his word, and they were saying to that woman: "Henceforth not because of thy word do we believe in him, for we ourselves have heard from him and know that truly he is the Lifegiver of the world."

After those two days Jesus went forth from thence to Galilee, for Jesus himself had borne witness that a prophet in his city is not honoured. And when he came the Galilaeans received him, when they saw that which he did in Jerusalem at the Feast; for they also had come to the Feast. And he had come again to Câtnê of Galilee, where he had made that water wine.

And there was in Kapharnahum a certain courtier whose son was 47 infirm. When he heard that Jesus was come from Galilee to Judaea he came unto him, and was beseeching him that he should go down 48 and see his son, because he was near to die. Jesus saith to him: 49 "If miracles and signs ye see not, ye will not believe." The courtier saith to him: "My Lord, come down before ever the lad die." 50 Jesus saith to him: "Go to thy house; lo, thy son liveth!" 51 that man believed in the word of Jesus. And while going his slaves met him and announced to him, and said to him "Thy son 52 liveth." And he asked them at what hour he became well. 53 say to him: "Yesterday at the ninth hour the fever left him." his father knew that it was at that hour that Jesus said to him 54 "Thy son liveth"; and he believed, he and all his house. This is the second sign that Jesus did, when he came from Judaea to Galilee.

⁴⁶ courtier] lit. 'king's slave.' For the quotation in A 20 see Matt viii 5

C[S] പരം നാന ചയാ .സാരണ് നാനം നാന നാന പ്ര \mathcal{L} ന \mathcal{L}^{*_1} המשבתה המשל השלים המשל המבתה המבתה המבתה המבתה המבתה המבתה המבתה המשלים המשלי ومرقم حديد معدم المرام المرام المربع المربع المربع "הוכן מסם באשלם ארעם מסלשה הפינואה המכנה הבואם محقرانه ، ومعمو موسم موسم معند والموام موسم عند בינה מהא. "הבד עונה, "עמב היכא. נבב הוכוא שליא אי אש לשה אכי לש בכא אני האשמא ביני. "אכי לש כיי, ليه له من وحد ومهاوره هيم ساود لحددهورهم. مدد ما نعمد عدم مدهر سلم عمد الله عمد د ماد ماد عدم د ماد عدم دماد عدم عدم الله عدم الله عدم الله عدم الله عدم ممع عدمل حنوم مصلم ال لحدم "محن حدمة ممسلم بحدثه مه مهلي. مهم شه محدم عدمه مهم. المحفع با عليه بدا مه معلك الم والمعمد المعمدة בישף. "אכי לשה שה שה האעלבע. שה אכי ל, הצפהל عنص مسلم. "بمحنع له حده هدي بنهم مرضع له ימשה למש בזי אל שמלארה משמי יעלשה משיב למשצה صه کنه خمح علم صه الله حم دهدلم المسددلان. حال , שראה המו . במצי עסש שהדבר הוש יושה יובותה עדוב למים הלבא עהג לא הכנו כן מהכנא. יימאול עבוא מה מאכיו

⁶ عمد] عنه 8 حمد] مسل 8 مسل المناس على المناس المناس على المناس ال

After these things there had been a Feast of the Jews, and Jesus C[S]VІ ² had gone up to Jerusalem. And there was in Jerusalem a certain place of baptism called in Hebrew Beth Hesda; and there are in it 3 five porches. And there were lying in the porches a number of infirm 5 and blind and withered and crippled folk. And there was there a 6 certain man that thirty and eight years had been infirm, and when § Jesus saw him lying he knew that he had had a long time there. §S 7 He saith to him: "Wouldest thou become sound?" He saith to him: "My Lord, I have no man who, what time the waters have been troubled, will bring me down to the baptism, and while yet I am 8 coming another before me goeth down." Jesus saith to him: "Arise, 9 take up thy bed, and walk and go to thy house!" And in the same hour that man was made whole and he walked. And that same day 10 it was the sabbath. The Jews say to him: "It is the sabbath; it is 11 not lawful for thee to take up thy bed." He saith to them: "He that made me whole, he said to me 'Take up thy bed and walk.'" 12 They say to him: "Who is this man that said to thee 'Take up thy 13 bed and walk'?" And he that was healed did not know who it was, for Jesus had removed from the place elsewhere because of the multi-14 tude of people. After these things Jesus had found him that was healed in the Temple, and said to him: "Lo, thou art whole; sin not 15 again, lest there chance to thee a worse than the former one!" And

^{3, 4.} For E 146, see Notes, vol. ii 6 Jesus] our Lord S lying] om. S there] pr. lying S 7 bring me down to cast me into S time] while S $(not E^{145})$ and] but S 8 Jesus] Our Lord Sand go to thy house om. S; E^{146} has once 'to thy house' 9 and he] + arose, took up his bed 10 The Jews...him] And when the Jews saw him they say to and S11 He saith to them And he that $\lim S$ It is the sabbath] om. S was made whole saith to them SHe that He which S 12.] om. S 13 he that was healed] that man S(but not E^{146}) for Jesus] because our Lord S because of the multitude of people away from the press S; cf 'for Jesus when he beheld the multitude [of the people] withdrew himself from that place ' E^{147} 14 Jesus] our Lord S that was healed] om. S chance] be S than the former one] than that S (or, 'than him'); cf 'lest thou have need of some one else' $E^{\frac{147}{147}}$

لتقمديم. ديم هم هم مها ما المعالمة المع تهمير ملامح عدد هام عدد المحلم المعمد الم عدم محن لصه عدد عدهم لصعم عقدم عدد حلا מאש אוא בבונה. "המסה" הין פעל מה אומ מלח دحم همه لحميله. ليه دلسه، حيل دعنه همه عدمه. אלא בלל ולאנמא אבן מוֹא מסא. מבפעב מסא נפצמ בת אושא. ייאה למה במבי אבן אבן "אבונים בסוף ביסור בסוף لعمر دلم معدس دنم مدوم بردمه بعده لحددد. אפלא מנת ולא שא לאכםם, וצבו. אלא מא ואכםם, עבג האף כוא כם בלוברא. "אכא ביו זעק מה לבומה. مطحدم دحدد حسمه لهد دهه بحدد مدمانتم حم سلم حقديم حسم له مل ماهددن م ديمدناه لدم. תוש ב ממן שנשאח הלוש העש השא השה זיין הושיה" §¶ A123, צותן זיע מיא בארן ורמו בים בים בים אות הוא בארן המוא בארן אות המוארון הארץ בים אותן הארץ און הארץ הארץ ring 12.3 ", mailde miss rela rela ._ an rel سمة لدزم محددة تصمة لمحدد محم الدزم كا مدمة المالمة במשל השולה השתי בשתי בשולה השל אכן אלים ور وعدد حله محسدم لحم وعدور مده له ستم والحلع ملامه مله والله والمراجع المراجع المنام المن

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276

that man went and said to the Jews that 'it was Jesus that made CS 16 me whole.' And because of it the Jews were persecuting Jesus, as to 17 why he did these things on the sabbath. Now Jesus said to them: 18 "My Father yet doeth deeds, therefore I also do them." But the Jews because of this word were seeking to kill him, not only because he was loosing the sabbath, but because he was calling God 'my Father,' 19 and was comparing himself with God. Jesus saith to them: "Amen. amen, I say to you The Son cannot do anything from his own self, nor anything which he hath not seen his Father do, but whatsoever 20 his Father doeth the Son also imitateth him. For the Father loveth his Son, and everything that he doeth he sheweth him that he may do it, and more than these deeds he sheweth him. And do not 21 wonder that I have said it to you; for as the Father maketh alive the dead and raiseth them, so the Son also maketh alive those that believe in him. For the Father will judge no one, but all judgement \$\ A_{123}, 23 he will give to his Son, T that every man may honour the Son as he honoureth the Father; and he that doth not honour the Son, neither 24 the Father that sent him doth he honour. Amen, amen, I say to you He that heareth my word and believeth him that sent me, he hath

life eternal, and into judgement he cometh not, because he hath

¹⁵ me] him S (not E^{147}); cf ver. 18 16 because of it] therefore S Jesus] our Lord S 17 Jesus] our Lord S 18 'my Father' his Father SE^{147} : cf ver. 15 comparing himself] making himself equal Sed E 147, 148 19 Jesus] Our Lord S amen 2°] om. S his own nor anything....do] but that which he seeth his Father self] himself S $^{\circ}$ do he $^{\circ}$ doeth Sbut whatsoever....him] for the things which his Father doeth, 'these' the Son also like him doeth S^{ed} 20 that he may do itom. S 20, 21 And do not...maketh alive (1°)] S illegible 22 For] om. A his Son] the Son A^{2} 276 23 may honour.... neither Sillegible 24 because] but S

 $^{\circ}_{A_{156}}$, rem and That hat $^{\circ}$ and himh $^{\circ}$ الأم المسادة هذاء سلام صلحة حلية عدة مسلم Kein IL milleron monara Kin ml bur Lacons rial הבים מם האנצא. ⁸²ם ללהוכים במהא. *המא בלמם ב col 2 مسام مسامة سلم معمد عام معمد مام «مرومه نے مملل قرحد، الحقام مرم رومه لمسحول المناع المعلم المعتدر وتعلم من الموم المنعلم المناعر المناعرة المناعرق المناعرة المن "לא משבע אנא מנס בן שבהם ובבר למברה. אלא איבוא השובע אנא בא אנא מהע בא מסם. לא ביו בבה אנא הכנה אלא כבא אנא הכנוח הסב הגדונה. שלה אלא מששה אנא בל נפצי. ששהחל, לא שלה works the Late . "Acto still Lot Lour. fol 46 v שב אנד לא הא הא הא הא הא הא הא הא הא האל א fol 46 v אוער יי ._ משל במלותה הות זשה שלם הלת הלמחשם הות במשב היו במלוד התבשה הבשה יאמה אליד ממה" האבשבים ביש בנחשוש. "שהל ל הין ששהחלה הובא בן המען. בבהא עוד הנחב ע אבן האשום אנם. من علماد، المحدد من معدد علم المحدد علماد، المحدد من معدد المحدد العلميد مه مهد على الله علم حمام عصمه عملاء سرمه سرمه «ماله ماله» . حمله سمه مدام» . حمله سمه معامل مراعة عدة معامل معامل معامل معامل مراء معامل مراعة معامل مراعة معامل مراء معامل معامل مراء معامل معامل مراء معامل معامل مراء معامل معامل معامل معامل معامل معامل معامل معامل مراء معامل معا

25 removed from death to life. Amen, amen, I say to you §The hour C(S)cometh,¶ and even now it is, that the dead also shall hear the voice 26 of the Son of God and shall live. For as the Father hath life in ¶A his own person, so hath he given to the Son also that he should have 27 life in his own person, and he hath set him in authority over judge-28 ment, seeing that he is the Son of Man. And do not wonder at this, for lo, all they that are in the graves shall hear the voice of God and shall live and come forth, and they that are doers of good shall be for the resurrection of life and they that are doers of evil shall be for 30 the resurrection of judgement. I cannot do anything from my own mind, but as I hear I judge, and my judgement is upright. For I 31 seek not my will, but I seek the will of him that sent me. If I bear 32 witness of myself my witness is not true. It is another beareth witness of me, and ye know that true is his witness that he hath 33 witnessed of me. Ye have sent unto John and he hath witnessed in truth, but I-not from man do I take witness, but these things 35 I say that ye may live. He was a lamp burning and shining, but 36 ye wished to make your boast for the hour in his light. But I have witness that is greater than John's, for the deeds that my Father gave me that I might fulfil them—those deeds that I do 37 bear witness of me that the Father hath sent me; and the Father that sent me, he beareth witness of me: his voice never have 38 ye heard, nor the vision of him have ye seen, nor doth his word abide in you, because in the one that he hath sent ye believe not. 39 Search the Scriptures by which ye hope that ye will live for ever,

²⁵ cometh] S illegible; will come $A^2/_2$ and even now it is] om. A 167 Son of God] Son of Man $A^2/_2$ and shall live] om. A 167; + and shall come forth from their graves $A^2/_2$ (cf ver. 28) 27, 28. For the punctuation, see Notes, vol. ii 34 'Not that I receive witness from men' E^{151} (and arm.vg); for the construction, cf Joh xii 6 36, 37 sent] cf Matt xi 2

בל מם שמדין. מנם דשבון אנהם במבה בשום בבמם لحم عنه. هدم عصرم علد. "ملمة, لم بحدم مدلم المحامل و المراجع المناء المحامد المراجع المرا אנו משורה השמשה במשלבה הלוליי והוה שפט הל בבם .. יישוא השבה האבי הלו מבבלין אולם KILIK" = alzah aml mesi peza konki pier ~ Ka . L משבעון אולם ב לבמובנה. השהבעא עד כן עד בחבלון תשל ב האות בבן משלת זו בבן הנוסבה . בהאות تعدد مارس دماد معدنم مدلم في معربة عدلم במשא מינבולם שטישטי ישאפי בי משינבות שטישטי לי مه کنه حلا مه دمور مهم دیم دخمومه، دهه لیم حسمت المرام عدد التار حسمت المام ٥٠٠ مامام احمة صلير. مال عمد لحدثه وبحمه وللله ولمدنده. המחלה ממח בידי בלך בידים שנים בוצם שונים בוצם בידים שנים בוצם rect mon al ciimn. "noola mon usaa llain. note بعد سهم ععر مالتخدوس، المعادية سهم وص عدعته when loton once lesses were und luch ישותב של השום עית היו משי יעד הדות הלש במשתיו هم كنة بدح همم حديم عمد لحددد. تمحة له عليهمه. المحملي المناح المحم للم معم المم حد علل علل بمحله عدد مر المانت مرابع ملانده عدده مرابع عدده ישמל שיעם הדוף אים שיבי "אפאי במבשבו ישמשת יעם

⁴⁶ علام S مصلے کہ S مصلے کہ مصلے کے مصلے کا کہ مصلے کے کے مصلے کے مص

S with S care S

and those Scriptures—of me it is they bear witness. Those that C[S]

- 40 ye hope that by them ye have life, they bear witness of me, and
- 41 unto me ye are not willing to come, that ye may have life! Glory
- 42 from men I take not; but I have known you, that the love of
- 43 God is not in you. I have come in the name of my Father and ye receive not me; and if another should come in his own name, him
- 44 ye will receive. How can ye believe, that receive glory one from the
- other, and the glory that is from the One God ye seek not? Can ye suppose that I am your accuser? Moses is your accuser, he in whom
- 46 ye hope. For if in Moses ye had believed, $^{\S} \text{in me}$ also ye would have $\,^{\S} \mathcal{S} \,$
- 47 believed, for he of me hath written. But if in the Scriptures of him ye believe not, how will ye believe my words?"
- vi I After these things Jesus went to the other side of the Lake of
 - ² Galilee, the Lake of Tiberius, and there went after him a great multitude because they were seeing the signs that he was doing on
 - 3 the infirm. And Jesus had gone up to the hill and there was sitting
 - 4 with his disciples. And Pasek, the Feast of the Jews, was nigh.
 - 5 And Jesus lifted up his eyes and saw the great multitudes coming unto him, and he said to Philip: "Whence shall we buy bread,
 - 6 that these folk may eat?" Now he as if tempting him asked him,
 - 7 for he was knowing what he was about to do. Philip saith to him "Two hundred denars worth of bread would not suffice for them,
 - 8 though they should eat each a little." Saith to him one of his
 - 9 disciples, Andrew was his name, the brother of Simon Kepha: "There is here a lad and he hath on him five loaves of barley and two

⁴⁷ But if] And if S my words] in words of mine S 1 Jesus went] our Lord went away S Tiberias S^{vid} 3 And our Lord went up S 4 And Pasek...nigh] And nigh was the Feast of the Unleavened Bread of the Jews S: see Notes, vol ii 5 Jesus] our Lord S multitude S and he said] he saith S that...eat] for these folk that they may eat S 8 Andrew was his name] whose name was Andrew S 9 There is...on him] A certain lad hath on him here S

are fire to the control of the contr

⁸ لمالم حةلمه حديم المالم علمه المالم 10. § in S איבו לחם אשתבם אוצא [איבו מם שם ב.....שהבין. [oxobecenxie ه حمده حکمونی [حن حده حده م مام کے محتمد مار مصا عصد 8 11 שחבת שחב בינה בינה משה משה אשם S so also S B هارم سحع لسخم ماهةم به الشحم هام [محذب دم حه. * * * ~ noninaly Llan * * Kinel Klyno & 12 '26' is so also S בהפך 1°] om. S aiduka S s [effect 13 מביבס] + משבה האלים העלים בער S בשה] om. S המוש עוכא ביש ב המבוש המוס שלים to end of ver.] המשליש המשליש המשליש המשליש לייש של אולים ווליש של המוש של המשליש המשליש המשלים המשליש המשלים 8 به تب ههه ههه دم کدیک دیموله ههه ها کالهم سرعک מהס הין שמב יוב +[בלבא א הובבהסומה [מובבהסומה א אחליבה מהס א [عجد] pr. o S (sic) عام المادة عليه عليه المادة عليه المادة عليه المادة على المادة عليه المادة عليه pr. om S 16 pr. < com s > 16 2d > com s > 16 2d > com s > 16'In an on the C; 'In adm S 17 Khon [... om. S paul 3 S dama] down by S Karel + Kom S

10 fishes, but these—what will they do for all these?" Jesus saith: "Go, C S make the folk sit down to meat companies by companies." Now the green grass was plentiful in that same spot, and the folk sat down to meat in number five thousand. And Jesus took up those pieces of bread and blessed, and gave to those that sat at meat, and so also for 12 the fishes as much as they would. And when they were satisfied, he said to his disciples: "Gather the fragments, whatever have remained 13 over, that nothing at all may be lost." And they gathered and filled twelve baskets of fragments from the five pieces of barley-bread,those which remained over from them that ate. Now the folk, when they saw this sign that he did, were saying: "Truly this is the prophet 15 that cometh to the world." And Jesus had known that they were seeking that they should snatch him away and make him a king: he left them and fled again to the hill alone. Now when it was evening his disciples †had gone down† to the sea, and sat in the boat and were coming to the other side of the lake †of† Kapharnahum. And it

but...all these?] but for all these what will they do? S 10 Jesus saith....by companies] He saith to them: Make the folk sit down to meat S and.....thousand] He saith to them: Go, make the folk spot] place Ssit down to meat on the herbage S 11 And Jesus took up And when they made them sit down to meat, then did Jesus take up S those pieces of bread] those five pieces of bread and two fishes S and blessed.....they would] and gazed up to heaven * * and divided to his disciples * * * S (rest illegible); cf Diatar xviii 38—40 12 whatever that S13 they gathered] + them, the fragments that remained over of om. S of fragments] om. S from the five to end of ver. the them S superabundance of those five loaves of barley and of those two fishes. Now the men that had eaten of that bread had been five thousand Swere saying] say SThis is truly S14 this sign that sign S and makel to 15 And Jesus....seeking And they had meditated S he left pr. and Sa king] + but Jesus knew S fled make S16 Now And S went up $S\,E^{\scriptscriptstyle 134}$ alone] pr. he Sagain] om. S had gone down] went down S; C has 'he went down and his disciples' 17 of the lake om. S of Kaph. C; to Kaph. S And because S

CS comits det dema de curia. de de de de curia. Las ecky. "orciom mon lacerty raftropy zain ours مه الملام، مسره ليعمد حد الاصلي حل نخيم. محد عدد KIK _ aml isok _ ax, ' ... am . alus . Khiles hal אנאר בארא מוסף "דוםבלסומה כשפינאאי הכים בצבא מי, 18148 הלוא صعيدلم مؤدل همل لمل مزيد. هر دمالم همه له ٥٠٠ הרחוז יעקביז עסש עודר עבידי מש עוזיה עשטין יעדים מש עוזיה עשטין יעדים איניים איניים איניים איניים איניים איניים השביו אשו בא הלה ישם המש שון השישה השופטה حض الملتخية مع معمد لم صمم عم الملتخية مصر مم صويدلم. "مدد بهر خويد بمونيلم حر إحزيه عده .عمد محلة ماء دهم ملاء ماء محمد ماعدة عمد لى مالخديدهم. سده لهم لعوسلم. ممله هده ححدثه وبحمل بمحادر له أدم بمحمر بمله لعمد "بمحة ממש אלו במש אונישא בשא במצי במשל حلل وسيطه حمامه دحيمه سلم حلا ومحالمه KIK. KISKI KALALD CELLAN INCIN. The فلمنه محمده المحمد الله المدام المدام المدام הואר ישב לבו ביש ליו שלם אלחא אבאר "אכיורי

18 had become dark and Jesus did not come unto them, and the wind C S
19 had risen violently and the lake was agitated against them. And
they had brought the boat twenty-five or thirty stadia, and they saw
Jesus walking on the water, and when he drew near unto the boat
20, 21 they were afraid. But Jesus said to them: "It is I." And they
were willing that they should receive him in the boat, and in the
same hour that boat had drawn near unto the laud that they were
going to.

And the next day that multitude which was on the other side of the lake, which saw that there was no other boat there save the one that the disciples of Jesus crossed over in and Jesus was not with his disciples in the boat—and when other boats came from Tiberius to where they ate the bread and they saw that Jesus was not there nor his disciples,—they went down to the boat and had come to Kaphar-nahum and were seeking Jesus. Now when they found him on the other side of the lake they say to him: "Rabban, when camest thou hither?" Jesus saith to them: "Amen, amen, I say to you Not because ye saw signs have ye sought me, but because ye ate bread and were satisfied. Do not work for the meat that perisheth, but work for the meat that remaineth for life eternal, which the Son of Man giveth you, for this hath God the Father sealed." They say

^{18.]} And the lake was agitated against them and did not l had not S 19 And they had brought the boat And a great wind was blowing S when 'they had sailed' S Jesus] + coming Sand when he drew near] pr. and he was wishing to pass by them S the boat their boat Sthey were afraid] 'they cried out' from their fear S: Words between 'are illegible and supplied by conjecture; cf Mk vi 48 20 It is I] + fear not S21 And they....receive him And when they took him Sand in the same hour] in ${}^{\mathsf{f}}$ the ${}^{\mathsf{h}}$ hour S^{ed} had drawn near unto was at S * boats came from Tiberius, where 'they 22.] illegible in S 23, 24] * ate the bread. 24 And they came to Kapharnahum to the other side of the 25 Now And S on the other side of lake and were seeking him S Rabban & hither] illegible in S 26 amen 2°] om. S the lake om. S 27 giveth] will give S have ye sought me] will ye seek me S^{vid}

له هدیم بعدد و دوله حقیم و محله علی محلاد المحلم و محلود בבן דבו המשימות המשיבות מש אום בבל בבין משיבל כל ברוש לישבע ישבע שוע מוש עדש לבישוט منه ودورد والمدي هم عديه سد لسي لحمد ממ הלו במש מבידאר מאר במצ במש באר " שלא אשר אלא אישב אם אבמא במש שבה אצמא لمصاحة تماسك مع عصبه «لسحم لمنة مما سه حر عحديه مدر هه محمد لحلحه "محنى لم حنے دول ادر صد لے لسحہ صدیہ قدمن لصمے عمد مام بعد السحة ويتم حملة المهر المام ביחים אולם בלא בשימבו אוקם בים בישב ל مص به محمد محل مهما ، المهر المهم الله المعامد «السلمة المعادد ما محمد المعادد المعاد משושר צשרעו ארן אושר שבדעו אטש אך עדשה א האבו הבהוע השנה הש הבבות הבל הבת השמם , שמוצונה אלא אזה מוש הזסמ אל של בישום היים בישום مرزعا مرسم عامر عامر وحل عامر ومرك المرابع ا

to him: "What shall we do, that we may work for the deeds of CS 29 God?" Jesus saith to them: "This is the deed of God, that ye 30 should believe on him that he hath sent." They say to him: "What sign therefore doest thou, that we may see and believe on thee? 31 What dost thou work? Our fathers, they ate manna in the wilderness, as it is written 'Bread from heaven he gave them to eat.'" 32 Jesus saith to them: "Amen, amen, I say to you Not Moses gave you bread from heaven, but the Father will give you bread of verity 33 from heaven. For the bread of God hath come down from heaven, 34 and it is alive and is given to the world." They say to him: "Our 35 Lord, at all times give us this bread." Jesus saith to them: "I am the bread of life; whose cometh unto me shall not hunger, and he 36 that believeth in me shall never thirst. But I have said to you that 37 ye see and ye do not believe. Whosoever my Father giveth me unto me will come, and he that unto me will come I will not put him 38 forth, seeing that I have come down from heaven not that I should do my will, but that I should do the will of the Father that sent me. 39 Now this is the will of him that sent me, that everything which he hath given me—I should not lose from it anything, but should raise 40 it up in the last day. For this is the will of my Father, that every man that seeth the Son and believeth in him have life

³⁰ therefore om. S What dost thou work?] om. S 31 to eat] om. S (not E^{136}) 32 Jesus saith to them om. S the Father (see on Matt vi 4)] it is my Father who S verity] truth S 33 hath come and it is alive and is given and life it giveth Sdown] pr. it is that S35 Jesus saith He saith S 34 this bread] of this bread S never thirst] 36 see] have seen S 37 my Father] the Father S not thirst for ever S 38 the Father] my Father S; om. E^{234} 39 Now... sent me] This it is S everything which from all that S from it even S 40 For Because S the will of .. in him] the will of †him that believeth in the Son S (sic); something must have fallen out in these verses

CS KARLE, MALER KIKA ALLI KIL MI ALK ME PALMENA משב בדים המשב השונן יהבין אווול שממיז שים במצי אבו במצו במשל ישאל "אלו למשו בשב בא השאל ישאל תשמם, ממשוםת תותם בוזבו תשת מל זעו תנות תלת مساحة حملت عدمات مساء عدمات الماسة ا حمل حمد عدد صديل حر بحد مله مله المهر المهر الم תשות שמן ים עות עיין דוע עדיי ולם ענים הנת הומים בשומים שו שיע עשוען בשיששי בין דיי سحه والما معدي "محمد معلم المحمد المح במבים השנה היו לעצא הנו מי במנה מליאני נוחקה באיא נואכין אנז בש לשוז היה אשר עוע עוע איע שעטוט שוא גוע הבי ציאיפטן בי חוצא שוא ומא רקוע בי אומי איי المحلد مرا مرا الما الما الما المام
⁸ حد [حدهد 41 -ma>>>□ S (sic) 42 aam] om. S Kom Kl Kim S - swa is S *ρω⊷*] om. S رت حراحة إ doku] dou S 43 \rightarrow 0m. S 44 \rightarrow \rightarrow 0m. S45 حے S Δ مصدS مره مین S مره S مره S مره S مره S مره S**<**→**<**\\ 2°] א הרב (הבל רב 47 אבא S (cf iii 34) א הרב הבל רב אבא S om. S 48 حسنہ S محتہ S محتہ S محتہ S محتہ S محتہ S محتہ Sסת [הר 3 סת [הר 3 אם של הר הם ל בים 16 בים 16 הים \leftarrow iത $] om. S^{\mathrm{vid}}$ 52 ممت ونصحم[a] [a] אבל הין [סכן האבל הי S

- eternal, and I will raise him up in the last day." Now the Jews were CS murmuring against him that he said "I am the bread that came down from heaven," and they were saying: "Is not this Jesus the son
- of Joseph, and we ourselves know his father? How saith he 'I from
- 43 heaven have come down'?" Jesus saith to them: "Do not murmur
- 44 one with another; for no one can come unto me save he which the Father that sent me draweth, and I will raise him up in the last day.
- 45 For it is written in the Prophet 'They shall be all taught of God'; whosoever heareth therefore from the Father and learneth cometh
- 46 unto me. Not because any one hath seen the Father save he that
- 47 is with God—he hath seen the Father. Amen, amen, I say to
- 48 you Whosoever believeth God hath life eternal. I am the bread of
- 49 life that came down from heaven; your fathers, they ate bread in
- 50 the wilderness and died; but this is the bread that came down from
- be heaven that a man may eat of it and die. I am the living bread that came down from heaven, that he that shall eat of this bread may live for ever, and the bread which I will give is my body, that is on behalf of the life of the world."
- And the Jews were striving one with the other, and were saying:
- "How can this man give us his body to eat?" Jesus saith to them:

 "Amen, amen, I say to you Except ye shall eat the body of the Son
- 54 of Man and shall drink his blood ye have not life in you, and he that

⁴¹ against him that] on the ground that S 42 were saying say S This one, is he not Jesus, Joseph's son S I....come down that from heaven he hath come down S 43 Jesus saith He saith S **44** for] om. S 45 therefore om. S learneth] + of him S 46 the Father 2°] God the Father S (cf iii 34) 47 Whosoever] He that S eternal] om, S 48 that came down from heaven] om. S 49 bread] manna S wilderness] desert S50 but] om. S and die] CE^{137} ; and not die S51 that this bread the bread S^{vid} he...may] and he...shall S 52 were saying 54 and he that] but he that S saving S 53 Jesus] pr. And S

حدمد مدنه. ولان عننهم حدمله مه مدحد عنینه معمد همد المحدد معدد ولن معمله دهد در אי הארט ישיאי אידע אבא אביא אבא עיאי ישיאי שיאי אידער ארט ארטא מיאי מש השוא וואבלע נוחה עו הלום לאן. יים האו מה لسحم وسم حصم الم مدم مرب مدم المحله مقسمه محمله و و الما المحمد معدم المحمد المح Leta. "ma haci "cervapy. er ale cecimad. "nod pools cola حم الملتخده، حد عدحه. محذم همه معدم هر حلمم מהא. מנה מצבע למצמצמה "שהב הן בה נהב הולען الملتخبيمة، على مديم عصل مديم مديد المدين ال יה הין לעומנים, לבוח האנא בה שלם לאלי האילמש, מה מן מהובל. "דמעה מה, המענה אה פעדה לה מהבק بسر منتم بسر محدم عصم فالله مرحم ملك عبر متنا יים אול מובה אולי בלא בשיבון. יוב מסא ביי دم مدر در مدر در در در در الم ماده المام مدال ماده المام مدر در مدر در ماده المام مدر سر ملم بهما مهمدية معدس ديم ما معا مهنهم ישידי לש בי ארא. "בלך שנא שליאא בי אלביניסשי ماله لعمر حم لمهمد ملم حصلاب عمده المحدة عدد للة عصة له ، دلحه محد مناه عدم حدم الحمال لدم عمدة له عمده منه، مدة لمه مر

⁽حمد) مسلام (حمد) مسلام (ح

eateth my body and drinketh my blood hath life eternal and I CS 55 will raise him up in the last day. My body truly is meat and my 56 blood trnly is drink; whoso eateth my body and drinketh my blood, 57 in me he remaineth and I in him. As the living Father sent me and I am alive because of the Father, he that shall eat me shall be alive 58 because of me. This is the bread that came down from heaven, not as that which your fathers ate and died; whose of this bread shall 50 eat shall live for ever." These things said he in the synagogue while 60 teaching in Kapharnahum, and many of his disciples when they 61 heard were saying: "Hard is this word; who can hear it?" Now Jesus, when he knew that his disciples were murmuring at this, said 62 to them: "Doth this offend you? But what if ye shall see the Son 63 of Man going up whither he was from of old? It is the spirit that giveth life or the body hath nothing profited; the words that I 64 myself have spoken with you are spirit and are life. But there are some of you which believe not." For Jesus was knowing from of old 65 him that should betray him. He saith to them: "Therefore I have said to you that no one can come unto me, except it be given him 66 from the Father. Because of this many of his disciples went away 67 from being with him, and were not walking with him. Jesus saith to 68 his Twelve: "Can even ye be willing to go away?" Simon Kepha saith to him: "My Lord, unto whom shall we go? The word of life

my body....my blood] his body.... his blood S56 whose he that S he remaineth] he is S 57 the Father] my Father S eat me] eat my body S58 whose he that S59 in Kaph in the synagogue while he was teaching S60 when they heard om. S 61 were were S om. S 63 It....profited] He is the Spirit that giveth life to the body, but 'The body nothing profiteth' S myself] om. S ve sav om. S 64 which that S 66 of this] + word Sfrom..., him om, S67 Jesus saith He saith S

 $[\]prec m$ $\prec m$ $\Rightarrow pr$. $\prec m \Rightarrow S$ 69 كسم [ەس € S^{ed} $70 \rightarrow \infty$ om. S \leftarrow \downarrow α \Rightarrow α \Rightarrow β ; $\prec molos \qquad 71 \quad om. S$ حزمتع∞(مح) A 404: see Notes, vol. ii الاسك والمام كمن \prec diosid S 1 id=] pr. r8 حجلا «ك» (ك» كمنة Killar on Koo duk] Koo Koo Koo S S cuchty + [Lealer ه دهه ادلی منحد [معند 2 المحددة عددة على المعالمة على ا S opieco \rightarrow owe opieco S210] om. S 4 <-> ≤ S om. S 7 \searrow 2°] om. S $8 \prec m \prec m \prec S (om, \prec m) \prec m \prec m \prec S$ [احت دیل الا الحدید ا א שלם אב מה א סרק באד ד [סבד 10 אירד מלץ 9 אובן om. S محمره، [حب المعمر om. S

69 eternal thou hast; and we ourselves have believed and known that CS
70 thou art the Son of God." Jesus saith to them: "Have not I myself
71 chosen you all? And lo, even out of you one is Satan!" Now he was saying this of Judas, son of Simon Iscariot, for he was about to betray him, being one of the Twelve.

vii 1 After these things Jesus was walking in Galilee, for he had no authority to walk in Judaea, because the Jews were seeking to kill him.

- And the Feast of the Jews, the Feast of Tabernacles, had drawn near. And his brothers had said to him: "Remove hence, and go to
- ⁴ Judaea, that thy disciples may see the deeds that thou doest; for there is no one that doeth anything in concealment and wisheth that it should be in the open. If these things thou doest, shew thyself to
- 5 the world." For till then not even his brothers had believed in him.
- ⁶ Jesus saith to them: "My time till now hath not arrived, but yours
- 7—your time is at every season ready. And the world cannot hate you, but me—the world hateth me, because I bear witness of it that
- 8 its deeds are evil. Go ye up to this Feast; I go not up to the Feast,
- 9 because not yet the time for me is accomplished." When he had
- said these things he stayed in Galilee. And when his brothers went up, then he also went up to the Feast, not openly but in concealment.

⁶⁹ and 1°] om. Sed the Son of God] pr. the Messiah S 70 Jesus saith He saith S And lo] Lo S 71 son of Simon] om. S Iscariot C (sic); Scariot S: cf Lk xxii 3, where C has 'Iscariota' as here, and see Notes, vol. ii for because S1 for he had no authority] because to walk] + openly She was not willing S2 And] + at that time Shad drawn near] was near S 3 init. And his brothers drew near to Jesus and said to him S and go] om. S 4 wisheth] it] or, 'he' 6 Till now hath my time not arrived S + himself S ready] om. S 7 me 2°] om. S 8 this] the S the Feast] this Feast $SE^{\scriptscriptstyle 167}$ the time for me] my time S 10 And when] And after S

Now the Jews were seeking him at the Feast, and were saying: CS
"Where is he?" And much murmuring there was over him among
the people; and there were some saying "He is a good man," and
there were some saying: "He is not a good man, but one who leadeth
the people astray." Now no one openly was speaking of him for
fear of the Jews.

And when the days of the Feast of Tabernacles were half gone, 15 Jesus went up to the Temple and was teaching. And the Jews were wondering and saying: "How knoweth this man letters who hath 16 not learnt?" Jesus saith to them: "My teaching is not mine, but 17 his that sent me; and he that willeth to do his will knoweth this teaching, whether it be from God or if I from my own self do speak. 18 For he that speaketh from his own mind seeketh the glory of himself, and he that seeketh the glory of him that sent him, he is true 19 and wickedness is not in him. Did not Moses give you the Law, and none of you keepeth its commandments? Me wherefore are ye 20 seeking to kill?" Some say to him: "A demon there is in thee! 21 Who is seeking to kill thee?" Jesus saith to them: "One deed I ²² did before your eyes, and ye all wonder. Therefore Moses gave you circumcision—not because it is of him, of Moses, but because it is of 23 your fathers—and on the sabbath-day ye circumcise a man. And if a man be circumcised on the sabbath that the law of Moses should not

seeking him] + there S12 over him] because of 11 Now] And Shim Sthe people that great multitude that had come to the Feast S a good man good S (in each case) 13 for fear of the Jews] because they 16 saith] answered and said S 17 and] were afraid of the people Sself] mind S 18 For he] He S om. S or if and if S glory for himself S in him in his heart S 19 none] not one S wherefore] why S23 And if] If S keepeth] are doing S (sic) sabbath] sabbath-day Sthat 1° because S a man] so also S

S جند کا کی S (sic) جدلت S (sic) مید کا کی میر S مین S مید این S در ستای Sas dustite dustite us s so also S ماه S کے سبح S[دهر حلح علم عهد 28 علم عهد 28 Klama Kom ala 32 8 روم مرب حرب حرب المراب المرب الم so~also~S' من مامر [pr.] من S من مامر S منابع S منابع S30 იით] *om*. *S* 31 King C (sic, end of line); Frank S [ance S] om. S מרט [ance S] + (sic) מרט מוני S $\sim com. S$ $\prec di \prec \pi \prec \pi \prec \pi S$ $\prec \pi S$ $\prec \pi S$ σS σS א הבנה א [בבה 32. § in S Kria] Kriao Kina , i S הוא שהסעה בילאם אונים אל בילה בילאם אונים אל (sic) בילאם בילאם אונים או

be loosed, against me do ye murmur that I made the man all whole on CS

the sabbath-day? Do not be judging by faces and faces, but judge

upright judgement." And some of the people of Jerusalem were

saying: "Is not this he that they were seeking to kill? And lo,
openly he standeth and speaketh, and no one saith aught to him!

Perchance our elders truly knew that this is the Messiah. But this
man—lo, we know him from whence he is; and the Messiah whenever he cometh, no one knoweth from whence he is."

And Jesus had lifted up his voice in the Temple, teaching and saying: "Me ye know, and from whence I am ye know; from my own self I have not come, but true is he that sent me, he which ye know not. But I know him, that with him am I and he hath sent me." And they had sought to take hold of him, and no one laid hands upon him, because his hour had not come. And many from the multitude had believed in him; and they were saying: "What time the Messiah cometh, can it be that more than these signs that this man hath done he will do?" And the Pharisees heard that folk murmured concerning him, and the chief priests and Pharisees sent to take hold of him. And Jesus said: "A little more

against me...murmur] on me do ye look askance S (sic): cf Deut xxviii 26 truly knew] know truly S 28 in the Temple, teaching 54, 56 when he was teaching in the Temple S he which ye and him ye S sent] synonym in S 30 had] 29 that because S am I] was I S from the multitude] om. S had] om. S 31 And 1°] Now S om. Sin him] + from that † town † S (mistake for 'multitude') The Messiah these signs] the signs Sdone....do] what time he cometh S 32 the Pharisees 1°] pr. the chief priests and S shewed....shew Smurmured concerning him] were murmuring S the chief priests....sent] 33 And Jesus said Jesus saith to them S they sent guards S

"محدم احد المراجعة مهم المراجعة مهم المحدد المحدد المراجعة المراج

- time I am with you, and I go away unto him that sent me. And ye CS will seek me and will not find me, and where I go ye cannot come."
 The Jews say one to the other: "Whither then goeth this man that we shall not find him? Can he then be going teaching to the seed
 of the Gentiles, that we shall not find him? Or what is this word that he saith "Ye will seek me and will not find me, and where I am ye cannot come"?
- And on the great day of the Feast Jesus was standing and crying 37 out and saying: "\$He that thirsteth, let him come unto me and \$\$A64, 455 38 drink; whosoever believeth in me as saith the Scripture: 'Rivers 39 of living water shall issue from his belly." Now this he said of the Spirit that they were about to receive that were believing in him: for until that time the Spirit had not been given, because 40 Jesus until that hour had not received glory. And some from the multitude that heard his words were saying "Truly this is a 41 prophet." Others were saying: "This is the Messiah." Others were 42 saying: "How cometh the Messiah from Galilee? Is it not thus written, that from the seed of David he will be, and that from 43 Beth Lehem village, David's town, cometh the Messiah?" And there had been a division in the multitude because of him; 44 and there were some that were wishing to take hold of him,

timel om. S 34 where whither S 35 one to the other among themselves S36 Or And S this word the word SYe will seek me and will not find me] I go and ye will not find me S I am] I go S 37 He that Every one that $A^2/_2$ pr. that he saith S unto me] om. $A^{1}/_{2}$ (not E^{196}) and drink;] both S and C have a stop here, and the quotation in E 196 ends at this point. Cf Robinson's Perpetua, p. 98. 39 were about are about S were believing believed S untilglory] his glory Sthat hourl om. S 40 And Now S his words] om. S 40, 41 a prophet..... This is om. S 41 Others 2° And 42 he will be the Messiah will be S were saying 2° say S others S44 some others Scometh the Messiah he cometh S

CS Kziiz _ aum assma" . Kizik , male , sik zik Klk لهم ودر دشه معترب مهدني لسم سدم ووديم. مده لم ملمدهور "محزير لصور وتندم. لم حر حلاءم حلا دة مسم حدم دحدل لدنم صدر "محنى لمم فة يعاء والحد منه عدم منه عدم الماء عدم الماء عدم الماء ال and inco. _ ar peters reprise in the king wind سعة حمد من المال من المهم حلك، المراحي المعتم אסולא בעא לבונא בגלא ומפב מנום סוגב מנא בבד. "אמין דומא אפ אנה מן צווא אוה. כש, משו, דוביא قا الما كما الما الما المال תבמבשם מל השל הלאה ובשלים הבשלא ביוצה האה הבים ביוצה ביוצה האה הבים הבים הבים הבים הבים הבים ביוצה בי L LEEN ECOME SILD WOOD SILD COMEDAN. "NEED שמהסלה. בלל היהב היא בן איבה אלה לא הביא אול

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\</sup>lambda \lambda \lambda \rangle
45 but no one laid hands upon him. And those guards returned CS unto the chief priests and Pharisees, and those Pharisees say to 46 them: "How is it ye have not brought him?" The guards say to them: "Never spake a human being aught that this man 47 speaketh." The Pharisees say to them: "Can ye also be indeed going astray? For who of the chiefs or of the Pharisees have believed in him, save the mob which knoweth not the Law, that 50 are cursed?" Nicodemus saith to them, he that had gone unto 51 him by night: "Can the Law judge a man at the first, before ever 52 we have heard from him, and known what he doeth?" say: "Canst thou also be from Galilee? Search and see that a viii 12 prophet from Galilee hath not arisen." Again Jesus had said to them: "I am the light of the world: he that after me cometh walketh not in darkness, but findeth for himself the light of life." 13 The Pharisees say to him: "Thou of thyself bearest witness; not 14 true is thy witness." Jesus saith to them: "If I bear witness of myself true is my witness, because I know from whence I have come and whither I go; but ye know not, neither from whence I have

330

45 returned] + and came Slaid was able to lay S but] and Sunto...and Pharisees] unto those priests and unto the Pharisees S those Pharisees] the priests and Pharisees S 46 speaketh] spake S 47 to them] to them, to those guards S be...going] have...gone S**49** the that are cursed om. S 50 gone om. Smob] S illegible bv 51 at the first] om. S 52 They say] + to him Snight] + at the first Sviii 12 had] om. S of life] and arisen] no stop in C after this word 13 Pharisees] Jews S not true] life C^{ed} , but the MS is not clear from 1°] om. S 14 If | Even if S but] and S so also S (and E 86) from 2°] om. S know not om S

(C) S محدد is به به مهد ده دهاد معدد ماه مهد مرماة . بديم كري بدا للما المام على مهام منه مص من العدور الماه حماية معمد معمد المعمد المع הלוין עבון איז איז מיר מור מורי שווא בל נפאו المراعم والمراجع مرام والمراجع المراجع مه لعدم معدم مصمله ي دهل معلل دمل محمد محصد محمد יִּיִּ שְּׁמְצֵע מְיִם מְּמָת מְלֵז אָבְא מְמַש מִצְיֵע בּלְם المود عدة لعمد عمد عام كالم لل ومودهوس سل _ مفاسر ساسر ۱ اسر ساس، الهداء _ معسولين _ مهمهمهم [عمع مس بحمل خديم مسايم حملت مهمدي عملم بسععم تصدآ ملاما ومام سعدس ماء بعدء صعور المامة בסאות השמש לא בטקוע דטדי [בטמן ואבת בקונעי معلے ممالم من ہے ممالم من ملے ہے مالم Larabas and seem. " seeigh Leas decodos auforcas בשישלחם בספטשם עות עותו בספות יחשישש ען בע العمرة برعة عمد عمد العمر العمر مل مناه مل مناهم العمرة תולאה מום אבשבה הולתם מם זינב הוהצה בה תלת حدادم. "مل مديم المد المحمد المام محدد المام م «ماد محنة لصم عمد حد لمنحمس لدن محنة عمد عمل תוחב תל בשו למשך וא שהשם תות תותו במבול אלא איבוא האלפנו אכא מבמל מכלל איא. "מכן האווני

- 15 come nor whither I go. But ye according to what is man's do judge; (C) S
- 16 and I, no one do I judge. And if I judge, my judgement is true,
- 17 because I have not been alone, but I and he that sent me. And in your Law also it is written that the witness of two men is true:
- 18 I am one that bear witness of myself, and my Father that sent
- 19 me beareth witness of me." They say to him: "Where is | thy C Father?" He saith to them: "Me ye know not, neither my Father; if me ye had known, my Father also ye would have 20 known." These things he spake in the Treasury and in the Temple, and no one had taken hold of him, because his hour had not come.
- Again Jesus saith to them: "I go away and ye will seek me, and ye will die in your sins; and whither I go ye cannot come." The Jews say: "†Can it be that† he [is about] to kill himself, that he saith
- 'Ye cannot come whither I go'?" Jesus saith [to them]: "Ye are from beneath, and I am from above; ye are from this world, and I am
- 24 not from it. I said to you 'Ye will dic in your sins'; if ye believe
- 25 not that I am he, ye will die in your sins." They say to him: "Who art thou?" Jesus saith to them: "The chief is, that I should speak
- 26 myself with you, seeing that I have much that I should speak concerning you and judge, but he that sent me is true, and what
- ²⁷ things I have heard from him I speak in the world." And they knew not that concerning the Father he said *this* to them.
- Again Jesus saith to them: "When ye shall lift up the Son of Man, then ye shall know that I am he, and nothing of my own self J do, but as the Father hath taught me even so I speak. And he

¹⁵ what is man's] what is of the body S and] om. S 17 also] om. S

18 my Father] the Father S 22 Can it be that] wherefore S^{ed}: the two readings only differ by one stroke he is about] illegible in S

عجم هم معدم حلل بمنه حدم بعوة له عدديد ع בבעבן "מבה משות מאלש ממש שבות מומנו בח "מוהה בי בי שם משישיו בייוטשי במישן ידמה בשב المحفزة المله تخلع عزيزهم المالحدد مناهم المعدد muk azii al pisk" _asiim kiiz ana kiiz האכינים אונון * * י בן בהססק בבהסא לא פלוניא במשל ישתי היהע עם במשמה אות ישת הוצה ל מון אמן אמין אמינא לים זמן ובבו עליים בבגא ממסי משבתא לא מפמא לבלק ממ כבילא כלא גין حديثهم لمدنن حدم سنزدم عنزيته مص عليا مضم בני מאוא היציא צוו או שומים באכושם סכבי אולים בי الحميلاء حيل وحله, لم يومم حدم «مريم ورساله להם אבי בבד אואה באה הנות דעונהם להם בבדי בבדה של היושה "משור הושב במבמשת השני אבי לשם אב בנחשה אשלים באביםשל אבניםשי האבוחם בהגם לישוא הו מא בבי אשלם לבשלות עבוא הצוניאה מבעל במבה אנה הצמב מן אנמא במשת האשב במשור הלה אשב הל האם שמישה אומל בי אמש הל עשור של ביושה במשמאו אושב במצ במשל ישור משלה ל אהר השר מש זש במש זין תות א בסליטש השחש בטשטע עטש עשוע טוע מן אלמא נפת אלא מלא מחש בים אכם נפצ אלאל مه عدزير "حيل هديم حلم, لم محمدين مسلم عدزير "حيل هديم ملك من عدريم الم במשות הבושה בולשה של היאצ במשות היושבא הי ואבם בה אבם בה אנהם לבבבה שם הבן וים

³³ جهم $|** S^{ed}; ? read جها تعام علی <math>S^{ed}: photograph illegible$ $44 _ ملی جای می میان <math>S(sic)$

that sent me is with me, and he hath not left me, because that which S pleaseth him I myself do at all times." And when these things he 31 was speaking, many believed in him. Then said Jesus to those Jews that believed in him: "If ye will continue by my words truly my disciples ye are, and ye will know truth and the truth will free you." They say to him: "The seed of Abraham are we [and to no one] ever is bondservice done by us. How sayest thou 'Ye will be free-men'?" Our Lord saith to them: "Amen, amen, I say to you He that doeth sin is a slave, and the slave—he remaineth not for ever in the house, but the son is in the house for ever; and if the 37 son free you, truly ye will be free-men. I know that ye are the seed of Abraham, and ye seek to kill me because my word goeth not forth 38 in you. I, that which I have seen by my Father I do; and ye also, that which ye have seen by your father ye do." They say to him: "Our father, even ours, is Abraham." He saith to them: "If ye are 40 the sons of Abraham, do the deeds of Abraham. But now, lo, ye seek to kill me—a man that truly speaketh with you what he hath 41 heard from God! Abraham did not this. But ye do the deeds of They say to him: "Not from adultery are we; your father." 42 we have one Father—God." Jesus saith to them: "If God had been your father, ye would have been loving to me, for I from God have gone forth and come, and not from my own self have 43 I come—he sent me. For what reason my word do ye not recognise? 44 For ye cannot hear it. But ye that are evil, and the desire of your father it is ye wish to do-he that from the beginning was a man-

^{33 &#}x27;and to no one' ever] * * and never S^{ed} 44 Cf 'Our Saviour said to them: Ye are sons of Cain, and not sons of Abraham' A 331 & 'Ye are the sons of Satan that from the beginning is a manslayer' E^{196}

S KOON TOLL WISH MOON, OCH WITH ALL AFE המבול הלואה בין הולם בבבול. בלל ההלוא מם האבסמי, 312 משה א במלוא הבלו אוא לא ממומע שולים אלינה היאלים حدمے حدم لر مل سائلہ مہے عنانہ حدل سنہ لدیم کے حصیدیں مرام کے اور دیدا مرسم سو کرنے מן בטאות אבשב ען עום שלם בשב משלעו מאלש حيل دلم مصمور "عدني ممه معوديم لم عدية مصا غصد مسلم عدم مدام مام مدنعده بسم وعمد بانعب حرفاهم محافقه بعدل ملا فيا محمد علد عمد אולה ב וובב לא כבוא הובב הולה הופב אלחם, וכן הבא הזה בא השת אתונא לבם הת השלה, رية مدهم له واحم لعلم ١٤٥٠ الله معمور ملاء معمورة صه مدعم المعذفة المام مدل عليه محتور لعن حدل. من محن من المر المالم، الله الم المحر معملم. «الحم אנה וב אנה כן אבומת מכן ובנא הכנהם אנה כן שבהה אל יבשו אוא האבש אוא בא במצי שישו והאל האבי ארא והאי והאי האבי ארים מסא מבות אספת, אכא המצבע ל מס האמוים, בז מות , שומלבז מל במלומי "משו" בשלמו במלומי א אוא אסם ישל אבז גלוז באה באם .של אוא רות בבשה הש הוא הי הוא במשלמש הבוא ביוא במשלמש הביוש "אבומק משמע מסא הנען אם מעני מען מעה מעמע מסהיהל"י Lo work ci ukrey sin La mout. orcina uly مراسع مرابعة عمل منابعه سعم بعد في مسل العمد الا מש אבישל הפתב מוסב השינה שהם אור הור שמיוםר معمد حلعمده دوم له حم صدام ه ه

Thos³¹² 46 \rightarrow ult.] so I read the photograph: om. S^{cut} 54 \rightarrow $S^{(sic)}$ and ult.] $S^{(*(vid))}$, but erased by $S^{(corr)}$: cf Joh x 36 57 \rightarrow $S^{(vid)}$

slayer, sand in the truth he is not and in him the truth is not, and what time he speaketh a lie from his own he speaketh, because he is 312 a liar and his father,—I that speak the truth, ye believe me not. Which of you reprove h me for sin? And if truth I speak, wherefore do ye not believe me? For he that is from God heareth the word of God; therefore ye hear it not, because ye are nott." The Jews were saying: "Do we not well say that thou art a Samaritan, and a demon is upon thee?" Jesus saith to them: "Upon me there is no demon, but my Father I honour and ye insult me. And I seek not 51 the glory of myself; there is one that seeketh and judgeth. Amen, amen, I say to you He that keepeth my word, death he shall not 52 taste for ever." The Jews say to him: "Now we know that truly a demon is upon thee, for Abraham is dead; dost thou say 'He that 53 keepeth my word shall not taste death'? Canst thou be greater than Abraham and than the prophets that have died? Thou-whom 54 makest thou thyself?" Jesus saith to them: "If I glorify myself, nothing were my glory; there is the Father that glorifieth me, he that 55 ye say is our God. Ye have not known him; I know him, and if I should say that I know him not I should become untruthful like you. ⁵⁶ But I know him and his word I keep. Abraham was delighted to 57 see my day, and he saw and rejoiced." The Jews say to him: 58 "Fifty years old thou art not, and Abraham hath seen thee?" He saith to them "Amen, amen, I say to you that before ever Abraham 59 came to be, I was." Then they took up stones to throw at him, and Jesus secretly went forth from the Temple.

he is not] S(sic): cf Thos³¹², where 'the Enemy' is said to have asked our Lord Who He was, 'and of the truth He informed him not (lit. upon the truth He did not set him), because the truth is not in him.'

47. One line has been dropped by the scribe of S57 hath seen thee] hast thou seen E^{197} 58 I was] so also E^{197}

בבי עבו שא שתבא עד דמבא מסא כן בושא האאלי "אבן לש הלוביביםשי בבל אוא שלא שוא או אוצישי בבב مصحه محلع مراعم ملا مصل فعمر علم محمده، مربعد عصما مراه الموادع منعية مع - مسهاء مرام דע אור משו היו אלא מש האאור זב אוודבו או איא נושמים בעל הבעורא מם. אוא בין נושוים אוא מין וושוים אוא reter "er nei alu ia el nien ale Lux es inam fred I of inco are and inco the flace new exercity earlows. Der sar seen, shepu בינהם, ימהד עוחסת, צבבהם, החלון העוד מחד למח בינה העהו מסא. אבידים לא מסא מש העהו מסא. אבידים האולי האכון * * מוני מאול האכון הכבכא הכא למי. אכון שלשאה השבה של בישה "השל הוא הוא השב מש במשל mule of sac mores rest on and inch will Kualier Konsanzan werk firek 71 of souch King فعمر مه محلمه ما به المحدد الم مملعم ما المحدد المادم bal marker and mains exert el am malke saha ham khar ksa kim ama keris المسلم يمل مسلم عصد مسلم سطع مد مدين حدين بغتره ٠ ٠ ممرية ١٥٠٠ مرية من من المرية من المرية من المرية من المرية من المرية من المرية الم לין שונים ביל הביל השוש בושיע מטם לישוע היו עוניה ביול אלאא לבבבה מפלבין מחם עד בע עד המוא י אים מחלה תות במשל ישתי שמל אות ישת משל שהלאתו משל منعه، منع المعادي من المعادي במבום מוח בל בישהם יששהלם , ממשהל מוזצם המש תצום משו הו תושות אלשת תשם זבו הישות במשור תל

⁹ הארבין 1°] the illegible word looks like בי וואר 13 הארבין

[&]amp; 14 ≺⊃a ≺im & 15 ⊃aha] so I read the photograph

iхı And while passing by he saw a certain blind man, that had been S ² blind from the womb of his mother. His disciples ask him which 3 one sinned, this fellow or his kinsfolk, that he was born blind? He saith to them: "Neither he sinned, nor his kinsfolk, but that the 4 deeds of God might be seen in him. And me it behoves to do the deeds of him that sent me while yet it is day, but the night cometh 5 in which no one can do aught as long as it is in the world: for I am 6 the light of the world." When he said these things he spat on the earth and formed clay from his spittle and took it up and smeared 7 it upon the eyes of that blind man, and he saith to him: "Go, wash thy face with a baptism of Shiloah"; and when he washed his face 8 his eyes were opened. And when his neighbours saw him and those by whom it had been seen that he was begging, they say: "Is not this 9 he that was begging?" some say * " * it is he"; and some say "It is indeed like him." The blind man saith to them: "I am he." 10, 11 They say to him "How were thine eyes opened?" He saith to them: "The man whose name is Jesus smeared upon them clay, and said to me 'Go, wash thy face with a baptism of Shiloah'; and I 12 went and washed, and I could see." They say to him: "And where 13 is he?" He saith to them: "I know not." They took him that was 14 healed and brought him unto the Pharisees. And that same day was 15 the sabbath. And again the Pharisees asked him: "How were thine eves opened?" He saith to them: "Clay [he smeared] upon them 16 and opened them * * *" * * and [were] saying: "The man from God [is not, because] the sabbath he keepeth not and he formed clay." But others were saying: "How can a man that is a sinner do these signs?" And they were dividing one against the And they say to him that was healed: "Thou, what *. sayest thou of him?" He saith to them: "I say that he is a prophet." 18 And the Jews did not believe him that he had been blind, and they 19 sent to his father and his mother [and they say:] "If this is your son, say ye not that he was born blind? But how seeth he now?"

^{4 &#}x27;And I must work the works of my Father that sent me' $E^{_{197}}$ 7 'Go, wash thy face' $E^{_{199}}$

"ג זבוס בים השתי הבא היושה המחשה בין מוב" משל שמה מדש מע עדש ערים ביו עדשיע בון פער עשם لحسبه له معند مسلم. هم عد [٥٥٥] حنيته، ١٠٥٠. ענש בצבעין אנאס בענה ביישולן אביים אכשטשי, בל ההעלי שסט בי ישטעי בשבי עין שבו א טסט ביצא הבל tישרא הואל הוא tישרא הוא ועבלים הוא האלים המישרא המישרא המישרא המישרא הואלים הישרא המישרא המישר המישרא המישר המישרא המישר המישרא والم عديد المامة المامة المامة المامهم المحترب المامة an Kefu Kizi Kini punk peri jej penk Kalkl ילבב אל מם העלש בה משאלה מם במשל isok " [_ משל ישא [תושא עה הוא] של הגשא ארצי לשה בי הואל של הישאר " سد مد محدد لده معحده معدد مدم مدد حد سا مرسما مرسم بعر مدنك ملام لم ملم שות האשל הש אור של היצארה ,שתבשר בהו במוש" سر الارساد الاحتماع المحتماع المحال المحل المحال المحال المحال المحتماع المحتماع المحتماع المحتماع المحتماع المحتماع المحتماء ال מס תשאר בון לא יוביו אונון בן אומבא מסו. "משל שם מושאלא לשמי ישתמען מש במשן ושאל لیم بجمیم سمیمور له. حرم سمیدی شه. مختیم ویلم فراند. بعا مام ععد ما [منات، ماء مهام، بسم] بدء،٥١٠ השל בנה מבבה שנים מש מצב. ממש בבר המש בה משאר שו הנשם שלשלהו הצושב הן השלב הממו בבג תושה המסה השלה וא הל מלה הוש המש האש صديم. "محقوم له مدل مدمجه حقيلهم ملاطعة ململ حلف mand L. onenom, Lex. "orac are thenom, מבה אשבעה יצמבי אמל מו למו למו במים אנום כבום בארז. "אומי למי מים האלאמן מנם מלי, האמיבן כמי.

²⁰ مختم] om. a S^{ed} 21 [am] Hole in S 26, 31 In S the upper corner of fol. 138 (69) is torn away, together with nearly two lines of the outer column

20 But his parents answered and say: "We know that this is our son, S 21 and that he was born blind; but how he seeth now, or who gave him power to see we know not. Lo, he also is of age: from him ve can 22 know." These things said his parents because they were afraid of the Jews, for the scribes and the Pharisees decreed that him that saith "He is the Messiah" they should expel. Therefore said his parents "Ask him." And they called again him that was healed, and they say to him: "Glorify God, for we know that this man is a sinner." He that was healed saith to them: "If he is a sinner I know not; but one thing I know, that I was a blind man, and because of him, lo, I see!" They 27 say to him [: "What did he to thee? How] did he heal thee?" [He saith to them: "But one thing I have said to you and ye have heard; why again do ye keep asking me? Or disciples do ye wish to become 28 of him?" But they cursed him, and say to him: "Thou art his disciple, ²⁹ and we are disciples of Moses; and we know that with Moses God 30 spake, but this one—we know not from whence he is." He that was healed saith to them: "At this we have to wonder, that ye know him 31 not from whence he is, and my eyes, even mine, he opened; and we know [that God the voice of sinners] heareth not, but him that 32 feareth him and doeth his will, him he heareth. And lo, from the day when the world came to be it hath not been heard that the eyes of a blind man have been opened that from his mother's womb was blind! This one—if from God he had not been, how had he done this?" They say to him: "Thou thine own self in sins wast born; hast thou come teaching us?" And they put him out. 35 And Jesus heard that they had put him forth, and when Jesus found 36 him he said to him: "Believest thou in the Son of Man?" He that was healed saith to him: "Who is he, my Lord, that I should believe 61

B. S. G.

"محن لی در الدین العدم سائه ما ما المراب المعدم المدار العدم المدار الم

 1 A195 1 To. as 1 as

[§]Thos209 ¶A¶Thos

⁹ محمد S محمد S محمد A محمد S محمد A محمد

Jesus saith to him: "Thou hast seen him, and he that S 37 in him?" 38 speaketh with thee is he." He saith: "I believe, my Lord." And he fell and worshipped him.

Jesus saith to him: "For the judgement of this world I came, 39 that those that are blind might see and those that see might 40 become blind." And when the Pharisees which were near him 41 heard, they say to him: "Are we blind men?" He saith to them: "If ye had been blind men, ye had had no sin; but ye say 'We x 1 see,' therefore your sins stand. Amen, amen, I say to you He that entereth not by the door of the fold in which the flock is, but 2 goeth up by another place, he is a robber and a thief; and he 3 which by the door entereth, he is the shepherd of the flock. The door-keeper openeth to him the door, and the flock heareth his voice and his beasts he calleth, each sheep by its name, and he bringeth 4 them forth. And what time he hath brought his beasts forth before them he goeth, and the flock that is his after him goeth, because the 5 flock knoweth his voice. But after a stranger the flock goeth not, but the flock separateth itself from him, because it knoweth not the 6 voice of a stranger." These things spake Jesus with them in a parable, and they were not understanding.

Again Jesus saith to them: "Amen, amen, I say to you I am the door of the flock. And all those that have come are the thieves 9 and the robbers, but the beasts have not heard them. §I am the §A195 door of the flock, and by me every one that shall enter shall live, and shall enter and go forth and find pasture. \P But the thief cometh $\P A$ not save that he may thieve and kill and destroy; but I have come that 11 they might have life and have abundance. I am the good shepherd, \$\$ and the good shepherd giveth his life on behalf of his flock \$\$ \text{\$\text{\$\gamma\$}}\$: \$\$ A 195

Thos200 $\P A \P Thos$

⁹ shall enter] entereth A 8 have come]+before me E^{200} Cf 'I am the door of life, that whosoever by me shall enter may live for 11 'The good shepherd that giveth his life on behalf of his $\mathrm{ever}' A 63$ flock' Thos 209

\$A225 Kwa Ko Kis mla ham Kla Kiaar pa Kisak \$12 $\P A$. The Koka Kaka \P aisa Kush M and Mمحددة المحلد والمحددة من معاد من ملد المعادمة אוז או באים אוז מיע האים עשל עובי עוע הואי מכלה בנה כין בנה לושובה הנהב לן אכן הבו הוא הוא מוצי אוא مساعده . دعم دهن بع مسع مهم دلع بلاد دعنه مرهم مرمع ماه ماه ماه ماه ماه ماه ماهم ماهم المام LIA COLO UES OUE ich "DACA KIL MIA iux L הנו. אוא מאק אנא למ בנו במללוא בין האמובים, הססב אבבונה, כבל המנא פספהנא מבלה כן אבן. "סבה האבשה האבין מחם ההיא שום בומח, המצא להרא ביז הואה בינה הואה בישה לוה "אוליה היא הבים אובי صلم تام مهم, ووريد الحم ومد معدد محدد leepus o.

^{12 &}lt; ii <] + < ii < A < ianx [ianx [

12 §but the hireling, the false one, whose own the flock is not, what § A225 time he seeth the wolf coming leaveth the flock and fleeth, ¶ ¶A 13 and the wolf cometh and snatcheth and scattereth—because he is 14 the hireling in it and careth not for it. I am the good shepherd; and I know my own, and my own know me and I am known by my own, as my Father knoweth me and I know my Father, and my life \$A195 16 I lay down on behalf of the flock. And §I have other sheep which are not of this same fold; and them also it behoves me to bring, and they also my voice will hear, and all the flock will be one and one shepherd. And my Father because of this loveth me, that I lay \P_A 18 down my life that again I may take it. And there is not any one that taketh it away from me, but I lay it down away from me, for †I have † authority that I should lay it down and again take it up; 19 because this commandment I have received from my Father." And while he was speaking these things there had been a division among 20 the Jews, because some of them were saying "A demon is upon 21 him, and he is indeed mad; why stand ye and listen to him?" But others say: "These words are not those of a demon; is a demon able to open the eyes of a blind man?"

And it had been the Feast in Jerusalem that is called 'Honour of the Sanctuary,' and it was winter and Jesus was walking in Solomon's Porch, that is in the Temple[. And there gathered] round him the Jews and say to him: "Till when art thou taking up our breath? If thou art the Messiah, tell us plainly." Jesus saith to them: "I am speaking with you, and ye believe not; and the

¹² but] om. A the false one] om. A whose] he whose A

16 which....fold] om. A me] om. A^b to bring] + hither A and
they....hear] om. A

17 that I lay down my life] that my life I give on
behalf of the flock A

22 Honour of the Sanctuary] A similar phrase
is found in Palmyrene inscriptions: see Introd. vol. ii

23, 24 in the
Temple....round him the Jews] The former of the suggested restorations is
translated in the text: the latter restoration means 'in the Temple, within
it. And the Jews surrounded him'

צ מש ישאני עוץ בדבי עיברט בעשי שארי שומש ששול קן יישר שאישא אך בשחע אלא יישר הצשש سمر من سمال بالمرب المحدد المح מל שמבין האר במומם במשל בג ולמה באדי באדי בליה "הארם באדי של عبد مام علعا محمد مام علعاء من مصا منع שלספ אום בן אוד, " * דאבא הוחב. ל, בן בחל זכ 70, 120 مسا أ " وحد محدة مامد بام تعد عدم المداراً المام במשום הנות שלם במשליטה השתו הצדר הילם דמה حر حقیم نرحم منام که قدم الم دهقیم لم حلل عديد عدينه فريحيم سسب له مدلد حلل ودو مدله בי אנא העל בבי מעבי אות נפיץ אות הצור בי אושה תותו בועבם המסשוב הנבה המה הל .בתב. معادء مهل منامعه، مسعت ماه» مهام معامة במשאר הישאר משודים שבינים עבורן איירן איי الاحرادة مالم حل المحنة لحم الحنف المالمة المالمة בבנא בבנא האבת לא לשיבונות "מאד בי בבנא טאפי مے لہ محسمی کرامی کیمی کرے کے ישם שמשים מש בש משתם מות משתם משתושם [שלי הם שטו שטועשן איציש מיש לים ליקש (שי בייף את ששבשה ולאלו בחובה השובה של לומה במשהה تمسير هر مديع "[ملمحر] عمد محديد ما محد * * * * au Kgk * * * mar aoa • • שבי מושים עריו מסני הישף בשוע * * * רמובים הביש השור מנג שים בין שינב המשמי המובים המשמי

^{28, 29} שבי is followed in S by a short illegible word 30 שבי 30 A³/₃ (exc. A¹ 10) 33 מבֹל [cf Ex vii 1 syr.vg and בלבי מבי ברבה מסיים אלמי הרביבה מסיים S (sic): cf Joh viii 54

deeds that I do in the name of my Father, they bear witness of me. S 26 But ye believe not, because ye are not of my ewes, as I said to you. The sheep that are mine hear my voice, and I know them and they 28 come after me and I give them life eternal, and they shall not be lost for ever, and no one shall snatch them away from my hands; * the Father that gave to me is greater than all, and there is no one that doth snatch away from the hand of the Father: I and my Indiana. Father—we are one." When he said these things they took up 32 stones to stone him. Jesus saith to them: "Many deeds of the Father I have shewn you; for which of those same deeds are ye stoning 33 me?" The Jews say to him: "Not for fair deeds do we stone thee, but because being a human being thou dost blaspheme and makest thyself a god." Jesus saith to them: "Is it not thus written in the law 'I have said that ye are Gods'—and the word of God cannot 'be 36 loosed? To the one which the Father hath hallowed and sent into the world say ye 'Thou blasphemest,' on the ground that he said to you that he is the Son of God? If I do not the deeds of my Father, 38 do not believe me; but if I do them, even if me ye do not believe, believe the deeds themselves, and ye will know that I am in the 39 Father and the Father is in me." Again after [these things the Jews were wishing to take hold of him] and he went forth from 40 between their hands, and went away to the other side of Jordan to

xi 1 And it came to pass that Lazar from Beth Ania was infirm, the

41 where John was baptizing of old. [And thither] came many unto

him, [and] they were saying "John [no] sign

said all these things." And many believed in him.

²⁹ init.] S illegible 33 a god] The same idiom is in Ex vii 1 syr.vg, and cf 'to make him a god to Pharaoh' A 273

« تا ماده ماده ماده الماده ال שובי אמש מיזבי ודק שש אישו עשש שמחע [שבדים [...] In hipomy suppose trans exim as שבות השלבות השלבת השלשת בשלבע בש הלה הלמשל شه و معمد معدد عدم العالم المالمنصر عدم المدورة Leidy Mair Bord Erec. Eciem Lai an, at Enchan ما بعتمد الملحديده، مم المديده، عبد المحتدر الم مالحنده، أحر سه دسةديم دحير سهم الحالحي ممهد سعد منعكم المحر عمد عمد عمد لمنه لمنه عمد الم איים כיטבא בי וכאיבבא בשלח דא בפסיך בליםך נייוא נסשום הצלבא שנא. "בן הכלליא הין בשלע באםל בלל $^{\$}A_{1}69$ race in increase $^{\$}A_{2}69$ race $^{\$}A_{2}69$ race $^{\$}A_{2}69$ race $^{\$}A_{2}69$ אם בר ביש מל בישאר" ", מסינברה הוא לוא אל שבב דובא מה עבא. יימה דין יבהבי בל דוכול מה לש לבוד ממוצ לביו מחם בבושם במשם למש לכם זבל me that that was example the med has maizul Krakh _ aml irk mhal liki azlm مالحدیه مه معد مسدم دیده دیده دیده ماد دیده الم esse Leub eux necesom, lleis en arenm, مادنم بع مرقب المسمول ومن مربع المسماء بعثم مربعالم سمويه دومه لحيه درداه داده درداه موردني "ocr inch city trace Apr 1604 Proise ocia

 $A^{\circ}: but \ A^{\circ} \ has صحنت <math>(sic), \ like \ S$ 18** (sic) 18** (sic) 18** (sic) 18** (sic) (sic

² brother of Mary and of Martha. Now Mary is she that washed the S feet [of Jesus and wiped them with her hair;] the brother of her was 3 the Lazar that was infirm. [Now] his two sisters sent word to 4 Jesus: "Our Lord, lo, he that thou lovest is infirm!" [When] Jesus heard he saith[: "This] infirmity is not unto death, but for the 5 glory of God, that his Son may be glorified in him." Now Jesus was loving to these three, the brother and sisters, Mary, Martha, Lazar; 6 and from the time he heard that Lazar was infirm he remained in his 7 place two days. And he saith to his disciples: "Come, let us go to Judaea." His disciples say to him: "Rabban, lo, the Jews were 9 seeking to stone thee, and again goest thou thither?" Jesus saith to them: "Are there not twelve hours in the day? He that walketh 10 by day stumbleth not, because he seeth the light of this world; but he that walketh by night stumbleth, because the light is not in him." 11 And when he said these things he saith to them: "\$Lazar our friend \$A169 12 is lying down, but I go that I may awaken him." They say to him: IA "3 "Our Lord, if he sleepeth he will live." Now Jesus on the ground that Lazar was dead had said it to them, and they were supposing that of 14 sleep he said it. Again Jesus said to them plainly: "Lazar is dead: and I rejoice for your sakes, that ye may believe, that I was not there. 16 But walk ye and let us go unto him." Thomas saith to them, to his 17 fellow disciples: "Come, let us also go and die with him." And when Jesus came to Beth Ania he found that they had buried Lazar 18 four days before. Now Beth Ania was distant from Jerusalem fifteen stadia, which are * * *. And many of the Jews went forth 20 to Beth Ania that they might comfort Martha and Mary. And when Martha heard that Jesus was come she went forth to meet him, and

^{4 &#}x27;When'] om. S^{cd} saith': This' infirmity] so E^{200} ; in S^{cd} 'to them' is supplied instead of 'This' 5 brother and sisters] lit. 'brothers' 14 Lazar] + 'our friend' E^{201} 18 which are * *] The words to be supplied look like 'two parasangs'

s diam kal alk sarel kais al asinka kais des הבדם הצבו הצמ שה הלה ישר המם שהבם הל השה שמבו של בשאבי שו בשה אשורש אלוצבים תיוח משום המשום הוא הביד השום של שובא " פאר בי לשרשטו לשט עקשיים אוא אוע דעשי שן ישאר " مر مر مر محمد مدر المرام المر במשבום, מלץ האלא לש מולא אין מן, משיבוא ו^{§1} אל אלאבאן זיקדי עמקעיו שנים אידים טש קיאריו ניארא Leten "ner neit aly rild exhand aid leive. معربه لص احر عمله مونه لد. "مدد عحده حادم Kor Kl sax ama madal alik aktiena diaz morphica koposa kom ma klk kopial kom Tr Krul مهم مدنهم مري سرام مهم دادم دمزيم مد uso emerge pomp con silva for copies actin mos تلمدنه مالم لحديد. «مصر حن مرام لملم وعدد welk at illum. oncein la nla by more cei, ly תבשם תבשבה משם הב שבה ממם האשר המש להש לשההדא שנה בבבש הבבין. ואנ בנפצה האלבוו ביחשה «مهدن مدلد محدمه درس الم حن مه سرد»، مهدن الم سرد ריזאר האלמשי יוש אבם "במביז אמבבאה, המ השלהם" שחם. עום בדא ועד שחא לש. "חאנה בנשחם האבונים מסס המנס הבאש בינהם, המס השבא מסא כן בושא האכש. לא בסג מצבע מסא גובבג מנא גלא נכסל. «بعمد در حد محمدر مهم حقيمه، مله لحيه מבסוא משה כנה מבסוא נשניא שהא. אני מביוהא מבעבי אובה כאפא מומבי במצי ושרי הפרבה מבוא

²³ جند لف حنے لحنہ مصد کے مسکر کی مصد کے 421 (followed by ver. 27) 25 حامی 8^{vid} : the photograph might be read

Karm, i.e. Karma

²⁶ كمة 37 [حمة 37 كم كني 26 كم كني 26 كم كني 26 كم الله عني 26 كم الله عني 26 كم الله عني 26 كم الله عني 26 كم

Mary stayed in the house. And Martha said to Jesus: "If here thou S22 hadst been, my brother would not have died; but even now I know 23 that what thou askest God he will give thee." Jesus saith to her: 24 "Thy brother shall arise." Martha said to him: "I know that in the 25 resurrection in the last day—." Jesus saith to her: "I am the resurrection, and he that believeth in me, even if he dieth, will live; ²⁶ and he that liveth and believeth in me for ever dieth not. Believest 27 thou these things?" SMartha saith to him: "Yea, my Lord, I believe SA21 that thou art the Messiah, the Son of God, that is about to come to 28 the world." And when she said these things she went silently and called Mary, and saith to her: "Our Rabbi has come and calleth ²⁹ thee." And when Mary heard she leaped up and eagerly went unto 30 him. And he, Jesus, until then had not entered the village, but was 31 in the same place that Martha had met him. Those also that were comforting Mary, when they saw that thus in amazement she went forth, went away after her: they were supposing that to the grave 32 she was going to weep. And she, Mary, when she arrived by Jesus, fell at his feet and saith to him: "If here thou hadst been, my 33 Lord, my brother would not have died." And he, Jesus, when he saw her weeping and saw those Jews with her weeping, was stirred in 34 himself and was excited in his spirit and said: "Where have ye laid him?" They say to him: "Our Lord, come and see." And the tears of Jesus were coming: and when the Jews saw, they were 37 saying: "See how much he was loving him!" And there were some of them that were saying "This is he that opened the eyes of him that was blind from the womb of his mother; would he not forsooth 38 have been able to make this one that he should not die?" Now Jesus, though he was excited within himself, came to the tomb: and that tomb was a hollow like a cave, and its door hidden by a Jesus saith: "Take ye away this stone." Martha saith to 39 stone.

^{23 &#}x27;Our Lord saith to Martha: If so be thou believest, thy brother shall arise' A 21 (followed by ver. 27) 25 the resurrection] + and the life E^{202} : see Notes, vol. ii 31 in amazement...forth] lit. 'she was amazed and went forth': cf Mk ix 15 38 excited] see Mk viii 12, Lk xxii 59

له هنام هزار ها بعلم له لحمه دهم هزار له. هل و الله هنام هزار ها مهروس الماهم الله مهرون له مهرون لو الماهم المهرون الله مهرون الماهم المهرون الله المهرون الله المهرون الله مهرون المهرون الله المهرون الله المهرون الله المهرون الله المهرون المهرون الله المهرون اللهرون المهرون المهرون المهرون المهرون المهرون المهرون المهرون المهرون اللهرون المهرون اللهرون المهرون المهرون اللهرون المهرون ا

him: "My Lord, why are they taking away the stone? For lo, he hath S 40 stunk, because there have been four days for him!" He saith to her: "I said to thee, that if thou wilt believe thou shalt see the glory 41 of God." Then those folk standing by drew near and lifted the stone. But he raised his eyes to heaven, and said: "Father, I thank 42 thee that thou hast heard me; and I myself know that at all times thou dost hear me, but because of this multitude of people I say these 43 things, that they may believe that thou hast sent me." And when these things he said, \$he cried out with a loud voice and said: "Lazar, \$A165 44 come forth, come out!" And in the same hour came forth that $\P A$ dead man, his hands and his feet wrapped with bandages and his face wrapped with a napkin. Then said our Lord: "Loose him and 45 suffer him to go." And many Jews that came unto Jesus because 46 of Mary from that hour believed in Jesus. And there were some of them that did not believe, but went away unto the Pharisees and declared to them what Jesus had done.

Then the chief priests and the Pharisees gathered together and made a plot, and they were saying: "What shall we do? For this man doeth many signs; and if we suffer him thus, all folk will be believing in him, and the Romans will be eoming and taking away our city and our people." But one of them, Caiapha was his name, the chief priest of them of that year,—that Caiapha saith to them: "Ye know not anything, nor do ye consider that it is profitable for us that one man should die on behalf of the whole people and not the whole people be lost." Now this word—not from his own mind said he it, but because he was chief priest he prophesied, because Jesus was about to die on behalf of the people; and not on behalf of the people only, but that the sons of God also that are seattered should be gathered into one. Now from that day they had meditated to kill him.

⁴³ cried out] called A and said] om. A^a come forth] om. A48 our city and our people] 'our nation, the law, and this place ' E^{204}

יום אם אמין ש משלשם אזבים בי בי דים אמשם משם" Lazi al non perso ceras arrais plainch مهد المعدة عدة حصد مدةم مدام و وحدة لم אלארט של איים בשני מבבש הבינים השו בשני היוא לש ىدەم لىمە ، دىكسەرەم ، مەر مەر خەم محت ، دىمەم an ised dad white were died was al who kited הכנה ממא העודה בה למ אעצבולא הלכן הלבוד עה כק همس حسد ب حماية سلما بسعب حمس حسته בשלישהם לבלא השציאן הבהחה, האבפגלה בל וציה Tiese er ary neund illum, very caria very صلحه طه دم انسه ددیسه امدن مهدد مدنده مدنده سد בן אלוביגא. מה המה מצלב מהא למי. ילביגא לא אוהבן תזחשול תובששו בישה היונים הרוש אלאם הוש העוצש דעב אסה, המשבנה המשבנה שהחה מחה בד שמב בבב אבו לוח בבםם לוח ולוי לוח לומבא המבהו, ימבה الما مراكبه مواده ومن المولا من المولا معادر من المالا الساء ليعمد ملك للداء مه المصبح حر صل حدله. "مملفز عده مه و در دهد مدام المحال المحالمة المح لية واحدة عريبهم صبحته صعده المامية الماء تعلى بعد ממש מאתו התידם בשוש עדודם עקרו ושלן באינם لحديديم. دو عصده ويعمد بملم لماوز واعمله همديم המלא השבימה הישהה ממש שבים האבים לוביות הלוביות הלוביות הלוביות המבים הלוביות הלובית הלוביות
^{54 [≺}בּרבי] S illegible

Now Jesus was not walking freely in the sight of the Jews, but S he went away to a place near to [the wilderness], called Ephraim, and there was abiding with his disciples.

And it had become the time that the Feasts were near, and many 55 went up from the country to Jerusalem that they might hallow them-56 selves. And they were seeking Jesus and saving one to the other in the Temple: "Do ye suppose that perchance he cometh not to the 57 Feast?" And the chief priests and the Pharisees commanded that he that should see him should come and reveal it to them, that they xii might take him. And six days before it would be the Unleavened Bread came Jesus to the village Beth Ania unto Lazar, him that was 2 dead and lived. And he made for him a supper there and Lazar was one of the guests that sat down to meat with him, but Martha 3 was occupied in serving. Now Mary took a vase of a pound of oil, nard of good pistic, the price of which was much, and poured it on the head of Jesus as he sat at meat, and anointed his feet and wiped them with her hair; and the whole house was full of the smell of the 4 oil. And Judas Scariot, one of the disciples, he that was himself betraying him, said: "Wherefore was not this oil sold for three 6 hundred denars and given to the poor?" Now Judas—not for the poor had he a care, but because he used to thieve and the box for the 7 poor was by him. When Jesus heard, he saith to him: "Suffer her 9 to keep it for the day of my burying." And many folk of the Jews knew that he was there, and they came thither, not because they should see Jesus but Lazar, him that he raised from among the dead. 10 And the chief priests had meditated that Lazar also they should kill, 11, 12 for because of Lazar many believed in Jesus. And the next day he went forth and came to the Mount of Olives; and those many multitudes that had come to the Feast, when they heard that Jesus 13 cometh to Jerusalem, took up branches of palms and went forth to meet him. And they were crying out and saying: "Osanna! He محدی بروزی محلای بیمونی المیمونی و اور مورد مرد المیمونی محلای المیمونی محلای المیمونی محلای المیمونی محلای المیمونی محلای المیمونی المیم

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14 that cometh in the name of the Lord, the King of Israel!" Now S Jesus was riding on [an ass], as it is written in Zacharia the prophet:
15 "Fear not, daughter of Zion; lo, thy king is coming to thee and 16 riding on a colt the foal of a she-ass!" These things beforehand his disciples knew not, but when our Lord received his glory they remembered that these things had been written of him, and these 17 things did they to him. And that multitude which was with him were declaring how he called Lazar from the grave and saved him 18 alive from the dead; and all those folk ran to meet him, because 19 they heard that he did this sign; but the Pharisces were saying one to the other: "Ye see that ye are gaining nothing? For lo, the whole world goeth after him!"

And there were some Gentiles that had come up to worship at 21 the Feast, and they came and said to Philip, him that was from Beth Saida of Galilee: "† My Lord, Jesus we wish to see." And Philip went and told Andrew, and the two of them came and told Jesus. 23 Jesus saith to them: "The hour hath come that the Son of Man should be glorified. Amen, amen, I say to you that a grain of wheat, unless it fall and die in the earth, is alone: but if it fall and die, it 25 bringeth much fruit. He that loveth his life shall lose it, and he 26 that hateth his life in this world shall keep it for life eternal. He that me will serve, after me let him come, and where I am there shall be my servant also, and he that serveth me the Father will 27 honour. Now my soul, lo, it is agitated, and what shall I say? 'Father, save me alive from this hour'? But because of this I 28 have come to this hour. Father, glorify thy name!" And in the same hour was heard a voice from heaven, that said: §"I have §A410 ²⁹ glorified, and again I am glorifying it." And the multitudes that $\P A$

¹⁴ an 'ass'] or, 'a 'she-ass''; or, 'a 'colt'': S illegible 21 My Lord] 'the Lord' S (sic): cf Matt xxii 45 26 Cf 'Where I am ye also shall be' A 197 28 I have glorified] To the quotation of these words is prefixed 'And Jesus said' in A: cf Joh xvii 4 again] om. A

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معد هل حدد لله هدده وه «ده هده مداحه بهمه المداحة المعدد لله هدده وه «ده المحلل مداه المعدد لله المعدد وم «ده المحلل مداه المعدد وم المعدد ال

 $^{35 \}text{ adm}]$ and A330 simons] om. $A^2/2 \text{ add}]$ and $A^b14 \text{ simons}]$ $A^a14 \text{ add}$ and $A^b330 \text{ and}$ $A^b330 \text{ and}$ and $A^b330 \text{ add}$ $A^b330 \text{ add}$ $A^b330 \text{ add}$ and $A^b330 \text{ add}$ and perhaps should be omitted, as there is no room for it in the line

were standing there and heard were astonished, and they say: "It S 3° was thunder"; and others say: "An angel spake with him." saith to them: "Not because of me was this voice heard, but because 31 of you. Now is the judgement of the world; now the sovereign of this 32 world is thrown down. And I, what time I have been lifted up from 33 the earth, will draw every man unto me." Now this he said that he 34 might show by what death he should die. And some from the multitude [were] saying to him: "We have heard from the Law that the Messiah for ever remaineth; and how sayest thou that the Son of Man is about to be lifted up? Who," said they, "is this Son of 35 Man?" Jesus saith to them: "A little more the light is with you; § walk in the light while yet ye have the light, that the darkness $\P_{A_{14}}$, 330 apprehend you not, for he that walketh in the darkness knoweth not 36 whither he goeth. While yet ye have the light \$believe in the light, §¶A14, 330 that sons of the light ye may become."

And when Jesus spake these things he went and hid himself from them. And for all the signs, [though] such great ones he did, they believed not on him, that there might be fulfilled the word of Isaiah the prophet, that had said: "My Lord, who hath believed our report, and the arm of the Lord to whom hath been revealed?" [And again] saith [Isaiah "They have blinded] their eye [and darkened] their heart, that they should not see with their eyes and should hear and should repent and I should forgive them." These things said Isaiah when he saw his glory and spake of him.

Now of the chiefs also many believed in Jesus, but because of the Pharisees they were not confessing him, that they should not as expel them: they loved the glory of men more than [the glory of But [Jesus] cried out [and said: "He that in me] believeth,

³⁵ walk] believe A 330 in the light] om. $A^2/_2$ light ult.] day-light A^a 14 that...apprehend] while yet the darkness apprehendeth $A^2/_2$ 36 believe] walk A^b 330 become] be called A^b 330 43 the glory 2^o] S^{cd} , but perhaps it should be omitted

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⁶ _ ヘンコエ 2°] om. A 7, 8° _ ヘンコエ..°....iコスペラ] om. A

- 45 not [in me doth he believe] but [in him that sent me; and he that S
- 46 seeth me] seeth him that [sent me. For] I [as a light] have come into the world, and he that believeth in me will not remain in not-
- 47 light. He that heareth my words and keepeth them not, I do not judge him; for I came not that I should judge the world, but that I
- 48 should save the world alive. Now he that asketh me and receiveth not my words, there is one that judgeth him: that word which I
- 49 have spoken with him, that will judge him in the last day; for I from my words have not spoken, but the Father that sent me, he hath
- 50 commanded me what I should speak and what I should say. And I know that his commandments are life eternal; and that which I speak, as he hath commanded me that do I speak."
- Now before the Unleavened Bread Jesus had known that his hour was come that he should remove from this world unto his Father; he was loving to his own that were in this world, and until the last was he
 - 2 loving to them. And it was supper and Satan was lying in the heart
 - 3 of Judas son of Simon Scariot, so that he might betray him. And he, Jesus, because he was knowing that everything the Father gave into his hands and was knowing that from God he came and unto
 - 4 God was going, rose up and laid aside his garments, and he took a
 - 5 cloth and put it on his loins, and he took water and poured it into a washing-dish, and had begun washing the feet of his disciples
 - 6 and wiping them with the cloth which he put on his loins. §And §A226f. when he arrived at Simon Kepha, Simon saith to him: "Thou, my
 - 7 Lord, my feet dost thou wash for me?" Jesus saith to him: "That which I do to thee thou knowest not; but after a time thou wilt
 - 8 know." Simon saith to him: "Never shalt thou wash for me my feet!" Jesus saith to him: "If I wash them not for thee, thou hast

⁴⁶ For] or, 'but' 48 asketh] S^{ed} 4, 5 ^{5a} For when our Saviour took water and poured it into a washing-dish, ^{4b} and took a cloth and put it on his loins, ^{5b} (then) he began to wash the feet of his disciples. ⁶ And when he arrived &c.' A 6 Simon 2°] om. A 7, 8 Jesus saith...... ⁸ Simon saith to him] om. A

cf Matt v 48

- 9 with me no part." Simon saith to him: "Then, my Lord, not my S feet only shalt thou wash for me, but also my hands and my head too."

 10 Jesus saith to him: "He that hath bathed needeth not except to wash his feet only, because he is all of him clean; and ye also are clean, A but not all of you." For he knew who was betraying him: because of him said he this word. Now when he had washed their feet A227 he took his garments and sat down to meat. He saith to them:
- 13 "Know ye what I have done to you? Lo, ye call me 'Rabban' and 'our Lord,' and well say ye, for I am so. And if I, your Rabbi and your Lord, wash for you your feet, how much doth it behove you that ye also shall be washing the feet of one another? Now this

type that I have shewn you—that as I have done to you ye shall be doing. \P

"Amen, amen, I say to you There is no slave that is greater than his lord, and no apostle that is greater than him that sent 17, 18 him. If these things ye know and do, happy is it for you! Not of every one do I say it, because I know those which I have chosen, but because the Scripture should be accomplished that saith 'He 19 that eateth with me bread hath lifted up against me his heel.' From now I say to you before yet it come to pass, that what time it hath 20 come to pass ye may know that I am he. Amen, I say to you He that receiveth him that I send, me it is he receiveth; and he that me 12 receiveth, him that sent me he receiveth." And when Jesus said these things he was troubled in his spirit, and he bore witness

^{10&}lt;sup>b</sup>, 11.] not quoted in A

12 'And when he washed the feet of his disciples he took' A

He saith] and said A

Know ye....to you]

om. A

13 and well say ye, for] and A

14 And if I] If I therefore A

also] om. A

15 Now this type that] This type A

to you] om. A

ye shall be doing] so shall ye do A

20 send, sent] of Matt xi 2

מחחם עד בעד הכלה בין דבל בן מבי אכי "עד בן אלבינוסם, הין אנה המבי ועם מחא מח המביע מחא באבה "ובא לה זמבא באבה באבה אבי יוצאלים של בא לא בא אבי مصمحة لم حة، حدم عدم عمدة لم مم ممحة בשבים אשבי בשנה לש השל אושה אשבי לעובה لمص عدمه عدمه مدنيه مرامة المرامة الم בה שלוא אובן לח שמב מוק ובבו אום בבו כבלל "האלביגהמה, לא יצבי מהם בל מנא אמי "מוח ב מביי המסמות השתבשה בלשל בין מסש הנשמות. המפסד פסד למ כא העכן לבהבידא מכא הנאל לתשפנא. "מידי בע ישטו השבי למיבי מופה לש לבי חבינה מישר ות לליא מסאי. ביס בים אבי בישה אבי בישה מבין אבים בישה בים בישה אלים בים בישה בים בישה בים בישה בים בים בים בי כוֹם דַנבוֹא. האלמה אבלבע כמי. "מאלמא דכמ מצבע. اص دست معدد اله "قدر عليك بمنة عدده من المالة الما תן תוןוע הועו ושעו הוסמון שובאלו הודיע יחסדישים معصب لحمام مهم عمد مصم مهم المعلى المعتم \$\$ A34 Trul us action control cost with with A34 \$ במשלמש במבתו זין המשה במלששה הוהו הואה الملتخدة بمراؤم م مدم مدم و مدم و مد المل سد المحدة له عدده حدد المالح مال ماله. محنة المالح الماله المحنة المالح ال תוםו תוחם האתשל שות שבצש הל הות לוהה ולאהל של באעינהא וות האהא כהוני "אבי וח שבבם ב לבנא לא

and said: "Amen, I say to you that one of you betrayeth me." S Now his disciples were looking one on the other and wondering of 23 whom then he spake. But one of his disciples, he which our Lord loved, he that was sitting at meat in his bosom, to him Simon Kepha beckoned that he should ask him of whom he said it. That disciple which Jesus loved fell on the breast of Jesus and said to him: 26 "My Lord, who is this?" He saith to him: "He it is for whom I dip bread; I give it him." And Jesus dipped bread and gave to Judas, 27 son of Simon Scariot; and after the bread Satan had made an entry into him. Jesus saith to him: "That which thou doest, do quickly." 28, 29 And his disciples did not know of what he said it, [for] they were supposing, because the box was with Judas, that he had in fact commanded him what he should buy for the Feast and what he 30 should give to the poor. Then Judas arose and took the bread and went forth outside; now the season was night. And when he went forth Jesus saith: "\$Lo, henceforth hath the son of a man been \$Addai glorified, and God hath been glorified thereby; and God that thereby 33 glorifieth him at once glorifieth him. My sons, a little more am I Addai with you, and ye will seek me, as I said to the Jews that where I go 34 they cannot come; and lo, to you also I say it! But for now a new A_{34} commandment I give you, that ye should be loving one to another, ¶ ¶A as I myself have been loving to you. For by this all of them will know that ye are my disciples, if love be in you one towards the other." 36 Simon Kepha saith to him: "My Lord, whither goest thou?" He saith to him: "Whither I go ye cannot come at this time, but in the

37 last thou shalt come after me." Simon saith to him: "Wherefore

³⁰ Then] S (sic)

31 the son of a man (see on Matt xii 40,

Lk xxii 48)] 'the Son of Man' Addai and God hath been glorified thereby] om. Addai thereby] or, 'in him' (in each place)

משבע אנא האלא כלוף. מבא נפצ אמום שופיף. "אהו צ له معمد للوعيم لمصنح تناور. بمحمد بمحذب لم وحدالم سنح مانها منهم احس دماله احتم محمه درامسدم محة بعمد لم يعمل المدين مسلام مدر מש משות אום השום השום אום בין ביות הצים שבי בים משו משום מש $^{\$}A460$ _ as is alik with $^{\$}$ _ as then isk with المما معناء المراد عمل المما المرادة عما المرادة المر $^{\$A_{119}}$, $\kappa 1$ 1 κ 1 κ 2 κ 1 α 4 $^{\$7}$ 200 α 8 20 α 8 2 κ 7 α 8 α 9 κ 1 حة للم بدعم مسر لملحم مال من محدم معدسم תות לות במצ של isid "מ תזה לעול במצו לשות ar Kla . ar hal Aba zia Kl Kina Kitza Kujak در الم در در مدر مدر مدر مدر مدر مدر مدر مدر were subo La our hours. " sei la ciliera ei [תות] שלמש היולמו ידמבי של ישור, ל מישט עשע במה תובותם בשלן [תוש תוש בין השל בואבון הלם ב מששב \$\$\A70 מארן במאור] במאור [גאר] מש אור [אר] ארבול במש אור [אור] ١٤٥ [عمل] ألما أعمر المالم [נבבז] המשובק [כי] בבגה אולה [האנא] בבגנא שם [נבבג]

cannot I come after thee? Now my life will I lay down for thee!" S 38 Jesus saith to him: "Thy life wilt thou lay down for me? Amen, I say to thee Before ever the cock crow twice, for the third time thou xiv i wilt deny me." And then said Jesus: "Let not your heart be alarmed; ² believe in God, and in me ye will believe. §Many are the places in §¶A437 my Father's house; and if not, I would have said to you that a place 4460 3 I go to make ready for you. And if I go and prepare for you, again I will come and take you unto me, sthat where I am ye also may be. I sA119, 4, 5 And whither I go ye know and the way ye know." Thomas saith to $A^3/3$ him; "My Lord, we know not whither thou goest; how can we know 6 the way which it is?" Jesus saith to him: "I am the way and the 7 truth and the life; no man cometh unto my Father, save by me. If me ye have not known, my Father also will ye know? And from now 8 ye know him and have seen him." Philip saith to him: "Our Lord, 9 shew us the Father, and it is enough for us." Jesus saith to him: "All this while [I] am with you, and [thou hast] not [known me?] He that seeth me [seeth] my Father, and how [sayest] thou 'Shew us 10 the [Father'? Do ye not] believe \$that I [am] in the Father and my \$1/470 12 Father [is] in me? ¶ § [Amen], amen, I say [to you] He that believeth § C [in me], those deeds [that I] do he [will do]; and greater than [these

² places] cf 'lo, he is gone to prepare for his worshippers blessed Abodes' Addai⁴⁵, but on the same page 'to the Places that the Son hath gone to prepare for every one worthy of them'

3 And if...again] And then A unto me] om. A

10 the Father] my Father A; cf 'Jesus that art in the Father and the Father in thee' Thos²¹⁶

10^b, 11.] omitted in S. Half a leaf of C is here preserved, beginning 'not of my own mind speak I with you, but my Father that is in me doeth these deeds.

11 Believe me that I am in my Father and my Father is in me; and if me ye believe not, even if only because of the deeds believe.

12 Amen, amen, etc.'

13 he also will do C

 $\mathbb{I}_{\mathbb{C}}^{S}$ κ $(m L_{1})$ $(\kappa L_{2}, \kappa L_{2})$ $(\kappa L_{2}, \kappa L_{3})$ $(\kappa L_{2}, \kappa L_{3})$ מבות המצאות בצבי אבבה לבת | הוצאכע אכא כבום $^{\$}C$ مرکم $^{\$}C$ مرکم $^{\$}$ مرکم کر مرکم کر $^{\$}$ مصر وريدو لحمية منونه وومليكم ورسمم عددم لعلم. سنة منات ما معدية لعمدا لعمداء مناعة مناهة معممام . معا مماس مديد سعم ماس معمد معمد معمد سام سقل معصعد ساماء سمسل معلماء سنعب IC _abura . 1 Tru red rate a int tile ashal rook תשמי ממשם במשל במלות שמה הנות שם שומנשל תותם במשת שם במשתים תות שבה תותו במצום ور مص مصلة بنايه ماعمه مهما مدرة معاد محمد מה ועד ל הבן הועד ל האב מה נאועד בן אבן האב ביש אוע שאנה מאנה בי "אכי למ לאחרה כיל בי حده دراه مدام بعده ما مدهم فالم عدم العلحم האבת נועובים שלמן השור השל שלמן האמש נבבד." אבר האמש נבבד."

p. 86): אולים אווער מים לא בים בים לא בים ל ع و دور هد [ولم المدور المسام المسام المسام المسام (vid) ... و المسام ا 18 _asaasek C _ashal khk Klk] om. C 19 Lla] pr. k00 C21 הכעב [הוֹעק־ 21 20 om \Rightarrow o] S(sic),3×....om 2×0] عجره 2° عجد C عمد مستناجد C عمد مستناجد C(om. 2 before 42) \prec com] om. C com com com com23 בלישק C 7324 C A خر وردهال حدوقور والخ سور. لوله مهم مسر مموم لوله دحد (الله عدد من عنه (الله عدد من Ab) عدد من (الله عدد من الله عدد من

 τ_3 deeds will he do, because I go unto my Father. And that which ye Sshall ask in my name I will do for you,] that the Father may be 15 glorified in his Son. If ye are loving to me, \$keep my commandments; \$C 16 and I myself will be eech my Father that he should send you another, 17 the Paraclete, [that he may be] with you for ever, [even the Spirit of] truth, which the world [cannot] receive, [for it hath not] seen it nor known it, but ye know it and with you it dwelleth and with you it shall be. And I will not leave you orphans, but I will come unto you. A little more, and the world seeth \P me not, and ye shall see me, $\P C$ and I am alive and ye also shall live; and in that day ye shall know that I am in my Father and sye are in me and I am in you. He that sales are in me and I am in you. 120, 484, hath by him my commandments and keepeth §them, he it is loveth 486 me; and he that loveth me, he also is loved by my Father, and I 22 also will love him and will shew him myself." Thomas saith to him: "Our Lord, what is it that thou art about to shew to us thyself, and 23 not to the world dost thou shew thyself?" Jesus saith to him: "FHe that loveth me, my word he keepeth, and my Father will love A130 lim and unto him we come and an abode with him we will make. ¶A ²⁴ He that loveth me not, my words he doth not keep, and the C word [that ye hear]; and that word is not mine, but his that 25 sent me. These things have I spoken with you, while I am by you,

¹⁵ keep] C; S illegible 16 another, the Paraclete] cf Ishô'dâd (Harris, p. 86): "This 'another Paraclete' means 'another Comforter," and 'another Advocate I send unto you, i.e. Consoler' E^{225} it shall be] 18 but I will come unto you] om. C 19 Lo, a little more C 21 loveth 2° is loving to C he also...my Father the Father will love him C22 Thomas S(sic); Judas Thomas Cdost....thyshew] pr. also Cwe will make I will make C23 we come I come C self] om. C'He that walketh in my commandments and keepeth my love, unto him we come and an abode with him we will make' A 24 my words my word C

ally seen or lopes are son ions in sight ترية لحمي المحرد ديمر شر الملومي حمل مدم. شر، شر الأعسد حمل المامة المام תושת משול שמוז הושיר הן במשו הושתי שלים אשונה רנותו במשבשב " ובעל "במשל השלומה הל במשל [سحيا] [مالا عماهما] سعفده [لاعالمة فاعمد «حدیل معادد عدم مهم مهم کاعد دا ماده درا کامی» הבות הוות מדום בלל הוגב בלמה הועם הו לותו משמם ותובש למשמ שכל בובשה משמש באל מבא. ואנא אנא בפלא הגווא האבן מם בלעא. בבל מהל מאבים מה בלעא. בבל תותם תשמו לזולם מוסצו תשמו הל היתם שו האפע רידים בישות טיד ליבון * * בניד ה ביני ביני ביני שונים בינים منه مرید مادم در در الله محده المه در مهرم درم תלת [מצם השול באלה האלה בשביה תל האצשבה הנשה שובא בלפא מבוא אפלא הואם בהק לא מצבענין הבן הם האצשב בסטורם הושמע הורו יוהן בביצלא הן ובן حللة والمدر مدور لحدود لم معدسم مدمور ومم والم מבחה כי מבאני לכן אים שבבאה ניכבא טובאניי לכן ململيم مزحيم له حدمة ترهمم درم مرمم وحر مخلر سمم حدم مم المحمد المعمل

²⁶ Km Las as as and om. C and Kisok C 27 Kmle 1°] +المام A \longrightarrow $1^{\circ}]$ + \longrightarrow A \longrightarrow A[A] so also S _ of [A] _ of A or A of Aلامكا المامكة A 288 Ephr Cyrillona: مرامكة المامكة ا

see Introd. vol. ii 5 < hr==] <193\(\times A 288\) Cyrillona: cf ver. 1

- but that Spirit, the Paraclete that my Father will send to you in my C name, it shall teach you everything, it shall remind you of all what
- ²⁷ I say. §Peace I leave you; ¶ peace, even mine, I give to you: not as §¶A₄₁₀ the world giveth give I to you. Let not your heart be alarmed,
- 28 neither let it fear. Ye heard that I myself said [that I go] and come [unto you; if] ye had [loved] me ye would rejoice that I go unto my
- Father, who is greater than I. And now, $lo,^{\P}$ I have said it to you, $^{\P}C$ before ever it happen, that what *time* it hath happened ye may
- 30 believe. Henceforth I shall not speak with you, for he cometh, the
- 31 ruler of the world, and in me he hath nothing. But because the world shall know that I love my Father, as my Father hath commanded me
- xv 1 so I do. Arise, let us go hence. I am the vine of truth and my Father of A288
 - ² is the husbandman. Every vine that in me giveth not fruit will he take away, and the one which giveth fruit he will cleanse that it may bring
 - 3 forth much fruit. And already ye are clean because of the word that
 - 4 I have spoken with you. Remain in me and I in you; as the shoot cannot give fruit [of itself if] it be not set in the vine, so neither can
 - 5 ye do aught apart from me, in that I am the vines and ye the shoots. He that is in me and I also come to be in him, he giveth much fruit;
 - 6 because without me nothing can ye do. And he that remaineth not in me is thrown out as the shoot that withereth and is thrown out, and
 - 7 they pluck and cast it into the fire that it may burn. But if ye remain [in me and my words remain in you, all what] ye [wish to ask shall be

²⁶ it shall remind you of all what] om. C I say] + to you C

27 Peace 1°] + even mine A 28 myself] om. C would rejoice] would
have rejoiced C 1 the vine of truth] 'the vineyard of truth' A 288

Ephr Cyrillona: see Introd. vol. ii 5 shoots] 'vines' A 288 Cyrillona:

cf ver. 1 and see Introd. vol. ii

S _obib KKila Kika Kika wakia Kima _ asl Kami יתות תשת הובשתה תובות "הושל בממשלם במלות nuchen and ciurch, "> hfin enary hans משם אוא המבשם בשלו המשוםם שולוו השבת בשבם الصلع حلام عصده وسده فهم دعم ماعماداتم $^{\$^{\parallel}A_{12}}$, KIKA KIDK $^{\$_{12}}$ us $^{\parallel}A_{12}$, KIKA KIDK $^{\$_{12}}$ ashore 34, 256 אשבה בין הוא לדי בין שוא דיבי איז השרא ביין איז השרא נפצח על בי ועדה הואם בינהם אברום אברום אברום אברום אברום ועדה העודה ועדה העדם אברום مع وهومه ما المام ما المام ال "A ram rela16 "._ asherar , or , or he see I sa the בישטים בישובן אוא אוא לבישנים בישמש ריז אישו שיים ישבי ישבי ביצו בשוא בישוא וישבי בישוא בי شبہ لدمے تحم الم شبہ حم مدحدمے الاقام ماہ محمد ماہ "A KI KIK "KOO pui olil Kale _ ob.oo Kale سماع من علحه مانع لحدموت هن مر علامهم منا منه منه الما مناك مناك مناه المام الم $^{\$}A_{4}8_{4}$.ara ari $^{\$}$ $^{\$}$ $^{\$}$ $^{\bot}$ $^{\blacksquare}$ $^{\blacksquare}$ $^{\blacksquare}$ $^{\blacksquare}$ Les ires : on allo, area outio one riles بلقراً الشلم علمم بعدور حدم حمل عجر وبل ها والم مامح مامه مامه مامه مامه مامه ماله حلم مل محد سلقه سه و الله الله علم عدم محد لمحد عدد الاعدة كالمرابع معدد المعدد مالاه المعدد
¹² _משעה] הארשכם A3/3; cf ver. 17

¹⁵ מין om. A 20 The

8 to you. In this is the Father glorified, that] much [fruit] ye shall S 9 bring forth yourselves, and ye shall be my disciples. As the Father hath been loving to me I have been loving to you; remain in my 10 affection. If ye keep my commandments ye will remain in my love, as I have kept the commandments of my Father and remain in his love. 11 These things have I spoken with you, that my joy may be in you and 12 your joy may be complete. §This is my commandment, that ye be §¶A12, 13 loving one to the other as I have been loving to you. Love greater than this is there not, that a man lay down his life for his friends; 14, 15 ye are my friends if ye do what I am commanding you. Not henceforth do I call you slaves, because the slave knoweth not what his lord doeth; § but my friends I have called you, because all that I have §A389 16 heard from my Father I have made known to you. And it is not A ye have chosen me, but I have chosen you and set you that ye should be going on bringing forth fruit and your fruit should remain, that whenever ye ask anything of my Father in my name he giveth it you. 17, 18 Now this I command you that ye should be loving one another. And 19 if the world hateth you, know that me it hated before you. And §if §A484 of the world ve had been, the world its own would have loved: \P^{A} but ye are not of the world, and I have chosen you from the world, 20 therefore the world hateth you. And be recollecting that I said There is no slave greater than his lord. §If me they §A484 have persecuted, you also they will persecute; and if my word they 21 have heard and kept, yours also they will keep. All these things A they will do with you because of my name, even mine, because 22 they know not him that sent me. And if I had not come and spoken with them, they would have had no sins; but now they have 23 no excuse for their sins, because he that hateth me hateth my

24 Father also. And if deeds I had not done in their sight that

¹² be loving to] love $A^3/_3$; cf ver. 17 15 but] om. A 20 The clauses are transposed in A 484; cf also A 414

مصدر هس محله مطل مهام ملعم مدامه مدامه השנחם בלן ייבא הין האלא פומולא המצהויא לבת בק שמו בען ומשו השת שבת אבן ואם ושמו בלג אם שמו בלג אם במלום בונת בולה הוא בהים בונת בוני שמילים בילי المالم ومر والله عدده و والله المهودات والعمادة والم حر دده عده ممامه عدم وحد ومعرفه من والمرادم والمحدة مهاحد مهدء حصا حمام ماء معامراء bears every for any every correct מהים בקורו ביבבים שיים מיים ביים ביורי בישרי וחף בל השהוע לא אוע מבבם ב מצאל ל לאיבא אול אול الم به معنه لعم ينغ هليم مهمة وغدمه محله رمعا سعوء خرمعا مدنزعه مززد مرام رام معلمعا תאת תן תלום השות תן תות בתו בלש לות תותו Locas. Ex exity en exity less exolfy ex المراكم والم المراكم ا محل وبديم. "محل تبليم وليم صبحته در "محل الاسمهم الم المام حدم المتحمد المام ال שיע דים טש ליז אוש עשוריז שוטדועי ליז עריי alaxal aduk maxa Kl KlK asl iskal J השמשם במשושה השולים המול ביו לאהרו השמש בבמנה عنزنه. حيل دله لمحلل حر زحم دويم ملم حمل دله دلميحد مه المحدة معل على العام المعدة عدم المصدر المعدسية בל זוכן זול אשב מי, האשבו בה יובות האוא לאכן الله مه مدلك مدنه لحديد المر الله المعدد مم المعدد والمرا المراهب المراهب مواهد مراه المواهب المراه المراه المراه المراهب אבן יוסאכין אלבנומח, עד לעד כנא מה, מהא האכי

no other hath done, they would have had no sins; but now S they have seen [me], and me they hate and my Father they hate-25 but because the word should be accomplished that is written in 26 their Law, namely 'They have hated me for naught.' But what time the Paraclete cometh that I am sending to you from my Father, the Spirit of truth that from before my Father goeth forth, he shall 27 bear witness of me. Ye also bear witness, ye that from of old with xvi I me have been. Now these things have I spoken with you that ye 2 be not offended. For they will send you forth from their synagogues, and the hour will come that he that shall kill you will suppose that 4 to God he is doing service. These things have I spoken among you, that what time the hour hath come ye may recollect that I said to you these things that I said not to you from of old, because I was 5 with you. But now that I go unto him that sent me, no one of you 6 asketh me 'Whither goest thou?' For because I have said to you 7 these things, grief hath come and hath filled your hearts. But I—the truth I tell you—it is profitable for you that I go, because if I go not the Paraclete cometh not unto you, but what time I have gone I send 8 you the Paraclete. Now what time he hath come he will reprove the world in its sins and about his righteousness and about judgement. g 10, and about sinners that they believed not in me, and then about righteousness that unto my Father I go and henceforth again ve do not see me, but about judgement that the ruler of this world is judged. Much have I to say to you, but ye are not able to take it to-day: but what time the Spirit of truth hath come, it shall lead you into all truth, because it will not speak from the mind of its own self, but all that it shall hear that will it say, and about all what cometh it will 14 announce to you. And it will glorify me, because from mine it will take and will announce it to you. That which my Father hath is mine, therefore I have said to you that from mine it will take and 16 will announce it to you. A little and ye will not see me, and 17 again a little and ye will see me, for I go unto my Father." And his disciples say one to the other: "What is this that he saith 'A little

s Jika inkao momeno Tyo nove momen ko Tyo ריז די ויאר אכן. «מוש הי שור בי שור בי שור בי האכן לי ביר ידר ביד ביד שטט ובגא ששע אבי ושט ביד איר בידי حجم محموم حام علمه عمل المعامد معمل معامد محمد مماد ملیل مهدرون محمد محدن محدن عدد مامد Lopik Kim Kalzo Lamppo Lalkpo Lazapi KABIKª KOMB KABARIL LASHALIS KIK LASKA מא הלגא בינה מה, לש כלל העלא האוא המלגמ מעל הלבל בין בשנה אולם משלטע בשנה על ענים שיוף בין معدد حملت معدد عدم عدم عدم المال معدد المال مالي المال الما [הן אעו בחב העודה לבבה ב הענסלבה לא אנג נשכ سعد عدم مراحده دا مدم محمد مسامه معدم אמן אמוני לבם הבבל מא האצו במו לאכן כצבי ماحد معدء وماحد حا حدما حميد عدد علما obaca rhono urodea exelix. "orly elle معمسر مالعساء مهد به مدمام مهملاء معصد رما منزعم مام معدد مامده محمد مصعه بعد لد במששון ישע טש אדן במשפע דר ישע לא ארביע אואיז האנלם ב ועבלמנו, מומיבועם בבי למן אמא והשי השק משל מושאר " אבור אמל אור שמאם אשלשל אישאר Alexan, on he are execute exell his sellow אווות בושבישש מיני בערן בשנה בחיש ביוש אויע פייבו אויע תש עדש דטדי "ישר ושאנים מישוע עשקע לשיו במיבום אלאה האבצ היאה המים א במאור וויצומש Kora naulo diam Kla ., and puanzada midkel zik محد هه. وهالم محته و معالم محته المعالم المعا

¹⁹ محمد 1°] محمد 8°d

and ye will not see me, and again a little and ye will see me,' and that S 18 he saith 'I go away unto my Father'? What is then this 'A little' 19 that he saith?" Now Jesus knew what they were seeking to ask him. He saith to them: "Do ve indeed seek this that I said to you 'A little and ye will not see me, and again a little and ye will see me'? 20 Amen, amen, I say to you Ye will weep and wail and groan, and the world will rejoice: ye will be anxious, but your grief will become joy. 21 A woman what time she is giving birth it grieveth her, because the day of her child-bearing hath arrived, and what time she hath given birth to a son she doth not recollect her distress, because of the joy that a human being hath been born in the world. And ye also now it grieveth you, [but] again [I shall see] you and your heart will rejoice 23 and your joy no one taketh from you. And in that day nothing shall ye ask of me: amen, amen, I say to you All what ye shall ask of 24 my Father in my name he will give to you. Until now ye have not asked in my name; ask and ye shall receive, that your joy may be 25 completed. These things have I spoken with you in parables, but the hour cometh that openly I will shew you concerning my Father. In that day ye shall ask in my name, and I say not to you that I will beseech my Father on behalf of you, but my Father himself hath loved you that ye have loved me, and that ye have believed that from God I have come forth and come to the world and again I go unto the Father." His disciples said to him: "Lo, now also plainly dost thou speak, and not even one parable hast thou said to us; now know we that everything thou knowest, and needest not that any one thou shouldest ask: by this we believe that from God thou hast 31, 32 been sent." Jesus saith to them: "Now, lo, ye believe me; lo, the hour cometh and hath come that ye will be scattered each to his place, and ye will leave me alone—and I am not alone, in that the 33 Father is with me. These things have I said that there may be to you in me peace and in the world there may be to you distress; but

لاسمعا محمد محد مادم حسده، لعصد المحمد العصر معدن مرسعد دنه دنه ددنه عدس تعدده med homer to the cost rich to the med homer ىماك لى شنى دلحلم ، شام منى دلحلم دىدحمى remose same sais ofer exists have wrants. יאבעה א לשבעה מם המשבה האורם ע לע האבבה whal po , or but know , l. on ken ska bakale אבן מסו הישכל לי דינא ומטא דובא יים לדוף אבל ובדי ובדי מות שבש יום מטש מין יוו אבור בא ין שבשי עדוע what he gover the very every off whish שות מושם במשל היא מישה ין מישיש הואשי דוף מש בני טיניבט אנינאיים ניבוא הבחי טשיובים ניצוף אייניף אייניף حمله عقد علم حديم حام حديث مصقد علم حديده سلم حد هدم و ددهده له دوسه سدم مدم مدم דהנה שם הלץ שם. סמבת ההלץ שם. הל שם. סמבנת معرب المحدد المعالم معالم حداده المعالم وحلام בטר if שם הבישם שר . מלמל ל הולה הוהם ב טר בצבא יובד בבמחם בשובה אנא ולי מחש במושב תואשת שום בל הלא אשר במתוש צול הלם משבם سرالعه باسه سامد مهما بدس عامه بحدالك בשבא הנמחם בלנו כן עדוחה, ייז במכש למחם ساء ماع مه ساء على حماده سعده مهام ومالم، مرام مربع مدید مر عدیم دمیم دموله، مرام תושות משל של מוש בין ממש הלוי הצים בש בטה אלאשיו אלא אונדם ביוע היים שום קרטש על איניי

³³ in] om. A 16 mm than of with your . The ast clause occurs also in A 414

xvii 1 fear ye not, § for I have overcome the world." And when Jesus said these things he lifted up his eyes to heaven and said: "My Father, the hour hath come; glorify thy son, that thy son may glorify thee, 2 as thou hast given him authority over all flesh, that all what thou 3 hast given him he may give to it life eternal. This is life eternal, that they should know thee, that alone art the God of truth, and him 4 that thou didst send, Jesus the Messiah. I have glorified thee in the 5 earth, and the deed which thou gavest me to do I have finished. And now also give me glory, even thou my Father, from thyself, from that 6 which thou gavest me before ever the world was. And I have revealed thy name to the men that thou gavest me from the world, seeing that thine they were and to me didst thou give them and thy 7 word they have kept. And now I know that all what thou hast given 8 me is from thyself, because the words that thou didst give to me I have given to them, and they have received them from me and they have known truly that from thee I came forth and they have believed 9 that thou hast sent me. And I on their behalf do beseech, and I do not beseech on behalf of the world, but for them that thou hast 10 given me, seeing that thine they are. And everything that is mine is thine, and that which is thine is mine, and I am glorified in them. And henceforth I am not in the world and these are in the world, and I come away unto thee; my holy Father, take and keep them in thy 12 name. When with them I was in the world I was keeping them in thy name, and none of them hath perished save the son of perdition, that what was written might be accomplished. Now unto thee do I come, and these things I speak in the world that they may be full of my joy. I have given to them thy word, and the world hath hated them, because they were not of it. Not that thou shouldest take them away from the world do I beseech thee, but that thou shouldest 16 keep them from the Evil One; for they are not of this same world, 17 even as I myself am not of it. Hallow them in thy truth, because

³³ for] om. A 16 'Ye are not of the world, as I myself am not of it' A 484; the last clause occurs also in A 414

S hizz KIK 2K KALL LIBBLE BIKZ KIKE BO KIZE במוש פתו יוסו עובוסש במשיפת לצים משל בייל سام بعد عدد المرادة ا בא בלוודישטי בע אד של ארץ בעשיבהי בל والما والمرا المام מארי אשר לשישהו דיי מו שמי שעי מש אועט בההשוז במשל אם היים ל אם היים מש השבת הואמי אלוזצ יאב אועו בער אינוען מוד. בער אמטא אבעשט אוען מודי אינוא צייא אינוען מודי אינוען מודי אינוען אינוען אינוען אינו مسته علسلا مست درور علم ومرا علساف ممسح וארז הנשך אן שישיש בישמיש שחחר השר או מיר בישר השומצ בינה בממשוז אשר בממשו במש של הצוהז השבל ל. הדאעבלנו כן סוק ונשהא בלכא "אכי באלא فالديا معيه حماسه مهاعيه بي مديد مرعيه ما محالمه בהולער. במאר בישר בישר שבר מיא אביוטרני בישר שבי יִּי יִּיִּ בְמִתְ מְמִחְ בְמִתְ בְאָרְ בְּתְהְ בְמִתְ בְמָתְ בְמָתְ בְמָתְ בְמָתְ בְמָתְ בְמָתְ בְמָתְ בְתְּהָ الله ملا عمد مدوم عمر الملحقية من المحنى والمكالم non whi Ira was and the rist carina הלבביה בשותה בין משלבים הו למו למו למו הסבלא המלבים החוד בין המבלא $\kappa \mu$ $\omega \mu$... $\kappa \mu$... $\kappa \mu$... $\kappa \mu$ موتدع مدنته مديع دحم حدة عمتام طانعه ملتحوة השלא לפבן יחבה עוא יבחב בחל האלא האלא בלחה, נפם سعدة لص حديد حديم حرفه مرابع المعدد دران במשאמל הזחמי שאר ביז המש שתם היא היא במשל בשא ملعاه يمحة علام مادم مام معمد باله فعمر عده حل مانحه. "مهمد محن لهم عمد لحر دحم منهم

^{21 *} du] A possible restoration is a number 22 arm] S(sic) 26 are [S(sic) 2 [S(sic) 2 [S(sic) 2 [S(sic) 31

 $_{18}$ thy word is truth. Even as thou didst send me to the world I also S19 have sent them to the world, and on their behalf I hallow myself that 20 they also may be hallowed in truth. And not on behalf of these do I beseech thee—these alone, but also on behalf of those that believe 21 from their word, that all of them may become one, even as thou, [my Father, in me] and I in thee that they also may be * * that the 22 world may believe that thou hast sent me. And I—the glory which thou gavest me I have given to them, that they may be one even 23 as we are one. I shall be with them and thou with me, that they may become perfected into one, that the world may know that thou hast sent me, and I have been loving to them as to me, Father, 24 thou hast been loving. And that which thou hast given to me, I wish that where I am they also may be with me, that they may be seeing the glory that thou hast given to me, and that thou hast been 25 loving to me from before the world was. My upright Father, and the world knew thee not, but I knew thee and they knew that thou 26 didst send me; and I have made known to them thy name and will make them known, that the love wherewith thou hast been loving to me may be in them, and I also will be in them."

These things spake Jesus and went forth with his disciples to the other side of the torrent of Cedron, a hill where there was a garden, and he entered thither, he and his disciples. Now Judas the betrayer used to know that place, because many times used Jesus to gather there with his disciples. Now Judas the betrayer brought with him a cohort and some of the chief priests and Pharisees and guards and a multitude of the people carrying lanterns and torches, and came there. And when Jesus saw all what had come upon him, he went forth and said to them: "What seek ye?" They say to him: "Jesus the Nazarene." He saith to them: "I am he." Now Judas also was standing by them. And when Jesus said these things "I am he," they went back and fell on the earth. And again Jesus saith to them: "Whom seek ye?" They say to him: "Jesus

^{21 * *]} The suggested restoration means 'united' 23 sent] of Matt xi 2 26 them 2°] S(sic) 1 Cedron, a hill] of 'the lake (or, fruit-garden) of Cedron the hill, the place where....' Diatar xlviii 1 (sic)

Note of the part with "weight of the times of the state o

"آد دهنه آن هیمال همه له لیده حل المالحدوه, هر مدل مالحده، مدا مده همه المه لیده حل المالحده مده مده الم المده مده مده مده الم محل الم المده مده مده مده مده مده المالح الم محل المالح الم محل المالح الم محل المالح الم محل المالح الما

ماحدی در حموم معر همه بر لدز ماده معده الله المادی معده الم

s the Nazarene." He saith to them: "I said to you that I am he; S if me ye seek, let them go," that the word which he had said might be accomplished "Them that thou gavest me, I have not lost any of them." Now Simon Kepha drew a sword and smote the slave of the chief priest and took off his right ear; and the name of the man was Malku. And Jesus said to Kepha: "Put back thy sword into its place; the cup that my Father hath given me, shall I not drink it?" And that cohort and the chiliarchs and the guards of the Jews bound him, and brought him first unto Hanan the father-in-law of Caiapha that was the chief priest of that year. Now Hanan sent him bound unto Caiapha the chief priest, him that had counselled the Jews that it was fitting that one man should die on behalf of the people.

Now Simon Kepha and one of the †disciples† was an acquaintance of the chief priest, therefore he entered with Jesus into the court.

Now the chief priest was asking Jesus about his disciples who they were, and about his teaching what it was. Jesus saith to him: "I openly have spoken with the world and at all times have taught in the synagogue and in the Temple and where all the Jews are gathered together, and nothing in concealment have I spoken.

But now why askest thou me? Ask them that have heard what I have spoken with them; lo, they know that which I have spoken!"

When he spake these things one of the guards that were standing by smote him on his cheek, even Jesus, and said to him: "So dost thou return an answer to the chief priest?" Jesus saith to him: "Well have I spoken; wherefore didst thou smite me?"

Now Simon Kepha was standing outside; then entered and came forth to him the disciple that was the acquaintance of the chief

¹⁰ Malku] S (sic). This is the original form of the name (Arab. Δ), of which Máλχos is a Greek equivalent: syr.vg has Mâlêk 11 thy sword] S (sic): cf 'Put back thy sword behind' Thos²²⁵⁶, and 'Put up again thy sword into his place' E¹¹⁶⁶, ²²²ҫ², ²²²⁶ 15 disciples] after this word some words should follow in S, so as to make the verse run 'Now Simon Kepha and one of the other disciples were coming after Jesus: now that disciple was...' 13—24.] The rearrangement of these verses in S does not follow the order of the Diatessaron, neither according to the Arabic nor according to the Latin Cod. Fuldensis: see Journ. of Theol. Studies ii 141.

S Kish Keid itis mank _ assel male 1212 _ assel לם לוכא אפ אול עד כן אלבעדיםם, אול דמוא לבוא محن لص که قدم معمد مهم در ما محدد مهستم रवल मांवर मीय द्वामार रक्षांस्य रांवा ्वली ववल משק מאק מסא הן אפ בגעב במשמם במבון המה שהבין למ של אנצא השענון לבא אפ אול עד בן אלבנדסם, אולי הי בפי האהי הלה "הבנא עה הן בבהחם, הוב במו ושת משות מש תפתב במצו למם במפו ממו מוושל نعد عدمهم مراك معد مرمد مدر حل معدا ها ٠٠٠ ف بداعاته منه معدم ما مديد ملاء معمد " oct from texac of had are some Leifain restranme, lastres mus in la ela leifain ry repear of the chira course entro house معدة لسه حدم حدد منه عدم عدم عدم عددم ساعد موس مهيت عب مار ماد بنعره ميد، منه معلمي همي له لي. «محة لهم عيلهم حدي بمحنوس, با مندره ما بنعه حمدهما مهد بهماهده حمله له علیل لم لحملا *

[The three leaves of S which contained Joh xviii 31—xix 40 are missing. For xix 31^a and 36, see the apparatus.]

مرید ، ه دهانم محد دنامق ، همدغده دمیده دنگها هم مرده میده مرده می درده می درد می درده می درده می درده می درده می درده می درده می درد می درده می درد می

priest and told the door-keeper and let in Simon. When the maid of S the door-keeper saw Simon she saith to him: "Art thou also not one
of the disciples of this man?" He saith to her: "No." Now there were standing there slaves and guards, and they were making for themselves a fire in the court that they might warm themselves,
because it was cold. Now Simon also was standing by them and warming himself, and they say to him, these folk that were warming themselves: "Art not thou also one of his disciples?" Now he
denied and said "No." And there answered one of the slaves of the chief priest, a relation of him whose ear Simon Kepha had cut off, and he saith to Simon: "Did not I see thee with him in the garden?"
And again Simon denied, saying "I know him not"; and in the same hour the cock crew.

And when day dawned they brought Jesus from the house of Caiapha and carried him along to the Praetorium, that they might deliver him up to the Governor. Now they themselves entered not the Praetorium, that they might not be polluted while eating the unleavened bread. And Pilate went forth unto them, and saith to them: "What accusation have ye against this man?" They answered and say: "If he had not been an evil-doer neither should we have been delivering him up to thee." Pilate saith to them: "Why then lead him away yourselves and judge him according to your law." The Jews say to him: "For us it is not lawful to kill * * * *

[The three leaves of S which contained Joh xviii 31—xix 40 are missing.

For xix 31° and 36, see the apparatus.]

xix 40 the body of Jesus, and wrapped it in linen cloths with that balm, as
41 it was the law for Jews to be buried. Now there was in that place a

²⁸ while eating the unleavened bread] that they might first eat the lamb in holiness E^{258} xix 31° is paraphrased in syr.vg (and aeth) as follows: "Now the Jews, because it was the Friday, say: These bodies shall not pass the night upon their crosses, because the Sabbath is dawning,... and they besought...." The agreement of aeth with syr.vg makes it almost certain that these authorities have here preserved the text of syr.vt 36 'The word was accomplished that is written "A bone shall not be broken in him" A 225

ور دوروم سر المراه و موروس المراه و موروب المراه و المرا

الملكم والمرابع معد معدد معدد المام المناعم حنير مردليم ليه مدهنه مساله [دحيلم] دعويم Kaks _ ass had bok bloom's kiss pas to klose مصا منعم عمد ما مرمه بتنسر ممام ممام mochon, socean dima Lent les acoin singly היו שלוביד מצבש הצבש השאה לביק מש מסש מאדים מוא בערוש שנים בני מיובי ברן ניי דא דך וש لحيله محمة عصد ديم دد حلم عل مساء دالدي יסשסהוא הביש חשוב לשלו יחשות בל אפ מח הלובנהא ممس بعت بيدسا به عدد براء عليه منعيهم مسم مسم حر دلاقه العلام المال المالات الم حد ساه صلم مالم لصه عديم در صحم صامل لمل عدزم محديد مهر محديد مديم لحديم محدونه "مساه אמן און בלאבא בעוודא בד יאבין עד בן אמדא דמי, הובאל הולבלה שם במב מם למה לשוו הלשמה اس سام حدیم با مراهم حدیم دحدیم را مراجع دحدیم. اع846. آرممیه حدید حدید باد بنیا بهمامعیه خود مرابع امحة بمحنة عالم بمهوسه لحصفة على مساهم لعمد حد ممر مل بعد الله المراجعة
garden and in the garden a new tomb that no man had been buried S in, and hastily at once they laid him in the new tomb that was near there, because the sabbath was dawning.

And in the night that was dawning into the first day of the week, XX I while yet it was dark in the early morning, came Mary Magdalene to the tomb and saw the stone †rolled† and taken away from the mouth ² of the grave, and she ran and came unto Simon Kepha and unto that disciple that Jesus used to love and saith to them "They have taken away our Lord from that tomb, and I know not where they have 3 carried him." And the two of them went forth to go to the tomb 4 and were running. Now that disciple outwent Simon and came to 5 the tomb, and he looked in and saw those linen cloths laid, but 6 enter indeed the tomb he did not. But Simon, when he arrived, 7 entered and saw the linen cloths, and the napkin wrapped up and laid 8 on one side; and then entered also that disciple into the grave, and 9 they saw and believed. Because not yet were they knowing from the 10 Scriptures that he was about to rise from among the dead. Now the 11 disciples when they saw these things went away, but Mary was standing by the grave and weeping; and as she was weeping she looked into 12 the tomb, and she saw there two angels in white sitting one at the head of the place that Jesus had been lying in and one at the feet. 13 Those angels say to her: "Woman, why weepest thou, and whom seekest thou?" She saith to them §"They have taken away my §A384 f. 14 Lord, and I know not where they have laid him." And when she A said these things she turned round behind her, and saw Jesus 15 standing, and she was not knowing that it was Jesus. Now he said to her: "Woman, why weepest thou, and whom seekest thou?" And

^{1 †} rolled †] S appears to have 'Magdalene,' but this must be a mistake in the MS, as the 'and' which follows is clear 2 Cf below on ver. 13 13 my Lord] our Lord A where they have laid him] so A^a , but A^b has 'whither they have carried him'; both MSS of A then add 'And those angels said to Mary He hath arisen and gone unto him that sent him.'

בנא בבנה, הלבן בבנה, המה, שבוה למה דענא מה. אביד צ لم حدة , م عدل عملهدم محدة له مدم محدلهدم مال nulation, "mure, have la usa. aira madella neut omi m ieole. oimth lën lohm thaioe. la "mo not had halo Land to the bot on and had not سلم الد لمه مقد ممحة لصم دهم معلمه المه محد معدمده مامه ماله معدم المامه معندم محدده المالحديم وسيدم الحني ممالي والما له محفظ الممان وه ייזייאלט עליבאף טטשיו ואל באבי טשי עשמים שבטיי מסם לוצימם בי העללה הנמסהנה. אלא נצחב בב المه و المحدة المعدد المحدة ال حدة من لحمي معدة سلم بعد محدة ملم دعم معدة מש במשבא במשורה בינים המשבם במשל עלמים , וצלכם ב למי חבן האולם לאעדם בלחש, 000:00m

«محر دمن محتی الله دیدی کستن دریدی مستنی همه همه دریدی مهر دریدی مستنی همه مختی کستنی همه مختی کستنی همه مهر دریدی محل دریدی مهر دریدی درید درید درید درید دریدی درید دریدی درید دریدی درید الله دریدی درید

حر نفِ

she supposed that it was the gardener. She saith to him: "My S Lord, if thou hast taken him away, say to me where thou hast laid

16 him that I may go and take him away." Then said Jesus to her:

"Mary!" And she perceived him and answered and saith to him:

"Rabbuli!" And she ran forward unto him that she might draw

17 near to him. But he said to her: "Do not draw near to me; not yet have I gone up unto my Father. But go unto my brothers and say to them Lo, I go up unto my Father and your Father and

18 unto my God and your God!" And Mary came and said to the disciples "I have seen our Lord"; and the things which he revealed to her she said to them.

And on that same day of the first of the week, where the disciples were—and their doors were shut for fear of the Jews—came Jesus and stood among them, and he saith to them: "Peace be with you."

And when he had said this he shewed them his hands and his side; and when the disciples saw him they rejoiced. Again he saith to them: "Peace be with you; as my Father sent me, I send you."

And when he said these things he breathed in their faces and said to them: "Receive a holy Spirit; whom ye shall forgive the sins of, they shall be forgiven him, and whom ye shall shut your door against—it is shut."

Now Thomas, one of the Twelve, was not there with the others when Jesus came unto them. They say to him: "Our Lord came, and we saw him." He saith to them: "Except I see his hands and the place of these nails and put forth my finger in the places and put forth my hand in [the] place that is in his side I do not believe."

And after eight days, on the first day of the next week, the disciples were gathered together in the house and Thomas with them, and the doors were shut. Jesus came and stood among them, and saith to them: "Peace be with you." Then said he to Thomas: "Put forth thy finger and see my hands, and lay thy hand on my side, and do not be lacking in faith." Thomas saith to him: "My Lord and my God!" Jesus saith to him: "Now that thou hast seen me hast thou believed in me? Happy is it for them that have not seen me and have believed in me!"

67

²² a holy Spirit] of Mk xiii 11, Lk ii 25, 26 23 shut] see Notes, vol. ii

"oad whodh haith an and thereon, hay a three thereon, hay a three
chi mly shus, ear lolersom, lob who ifferen אלעון, למחם הין שבנא בב בנוצין שחם. בלמחם אבעודא אבעם באב השו מש באנושום השמאלם הפתב בעבשב מכנג וכד, חלוב אעונע כן ללבידא. "אכי למח שבעם אול אקסד נונא. אבין לה אפ אנונן אונן אוען בבאי. معلمه ماحده دعوسلم مدهم للبه تحدير له ١٥٠٠ ممده שמה אלא יבח בת על עוב יבלא. המלבינים, לא لحلامه محتد مما نعده مدا ما بنعد مع صعلما בן עבה הובנוא המפונהא. הכצבעון אולה ב הבה אונכום איא גאבי לשם בעם לבשמח של באיני איר سیست . مسید حدتی حتماء حنوم بے مسعد حلم محة المالحية من دوسم من الم معمد. العجم من من الم תוֹ ב מח. צתבת הין בה צתב התוֹ מח. נשב مراد مرابعا من المار مرابع موس بسس مراء علي المرابع ا mon essention er yen la legardo me ner alan לבבצא אשבעה סגומסט, הנצמע. במביד הנחדא מנמנא בה املید عمد رمها نصد میم میم در مسلم رمهاد دی מת שוב בוצמו בשב שבים הצמו במשב בצבם עבים لاعزمة منام مده مسعده ملع عد معسل مهاء با Ly mylich "toke long was by makin our of Alexan, the exist was been were eff

And many other signs shewed Jesus to his disciples which are not S

written in this book; but these that are written are that ye may
believe that Jesus is the Messiah, the Son of God, and ye shall
believe in him and be saved alive in his name.

After these things Jesus appeared to his disciples by the Lake [of] xxiт 2 Tiberias. Now he appeared to them thus: when they were gathered all of them together,-Simon Kepha and Thomas and Nathaniel that was from Câtnê of Galilee and the sons of Zebedee and two others of 3 the disciples. Simon saith to them: "I shall go and catch fish." They say to him: "We also go with thee." And they went up and 4 sat in the boat, and in that night nothing did they catch. And when it dawned Jesus came and stood by the side of the lake; and his 5 disciples did not perceive that it was he. He saith to them: "Children, have ye not aught to eat of?" They say to him: "No." 6 He saith to them: "Cast your net from the right-hand side of the boat, and ye will find." And when they cast as he said to them, they sought to take up the net into the boat, and they could not from the 7 weight of the many fish that it held. Then said the disciple whom Jesus used to love to Simon: "This is our Lord!" Now Simon. when he heard it was our Lord, took his coat and put it on his 8 loins and fell into the lake and was swimming and coming, because they were not far from the dry land. And the rest of the disciples 9 were coming in the boat, drawing that net. And when they came up to the dry land they found in front of Jesus coals of fire and a fish 10 laid upon them and bread set ready. Jesus saith to them: "Bring 11 of those fishes that ye have caught now." And Simon went up and drew the net to the dry land quite full, and they had found in it great fishes, an hundred and fifty and three; and with all this weight 12 that net was not rent. Jesus saith to them: "Come and breakfast." And not one of his disciples was daring to ask him who it was,

המשובון מסם המסום יוסוב ידם בי לחבא סומה סבוף S יוחקעי היוםו עקוקטי עטש בושון בעון שמים בשוקה esse the terrom, this rate to be the contract to the contract محنة بعمد لعجدم منط عجدم حنص بدمع غسم منط لر بحدة له بر حدة بعدة له بايد لر بحدة. "مهمد عدة له معمد عدم عدمه دنه ومع فسعر عدم الم لم لمد אתו לש אין מו, אמו לש אוב ל, נפסף, "אסב אמו لص بعدد عجده و ده و الما الما الما لما حادم الما لعصم عدد المرام احسم محدة الم عدد مدمه محدة الم שמבם בסל מהמ נהב אנה הועם אנא לא נהב. אנה סאתבי לה אוב ל בוכו. "אתן אתינא זבו ללא מסחל תשם שור עבינו מיטש מיששם מידיי שיטש בישע برسياه ميد مري ناهمد عيده ميد مديد مادس ראמה הבאבה השה היא השה הבא הבא הלא ibhel معصد عصم بعد عدم ماها محن عصد معدم dy chi. "Hyper accor outy for lyferen vina man la esaz. er mon edia ma reel el urem resaz. באשבהנה האהבי מוא לש הגי, בונ הבוב לאי "לשוא حة ساسه، عصحه ديمهم دلهن محن له مسلم هنه، תאוד המחו לושו אוםל רע דמדי שן ואל "אוא י י האם הא אור הבמו על הם על הור האהו

¹⁵⁻¹⁷ אכל למ אל לצוכיסם באבא איב לא בער מבוים, A b has בייברס, Ab has בייברס ווחלים (במסלים) in front of this word in S is some letter, apparently by a later hand

13 because they were believing it was he. And Jesus took bread S 14 and fish, and blessed God over them and gave to them. This was the third time that Jesus appeared to his disciples after he arose from 15 among the dead. And when they had eaten Jesus said to Simon: "Thou, Simon son of Jonan, lovest thou me?" He saith to him: "Yea, my Lord." He saith to him: "Tend for me my lambs." 16 Again Jesus saith to him: "Thou, Simon son of Jonan, lovest thou me much?" He saith to him: "Yea, my Lord." He saith to him: 17 "Tend for me my ewes." Again Jesus saith to him: "Simon son of Jonan, lovest thou me?" It grieved Simon for that three times Jesus said to him thus. Simon saith to him: "Everything thou knowest; that I love thee thou knowest!" And he said to him: ¹⁸ "Tend for me my sheep. Amen, I say When thou wast young thou wast girding thy loins and wast walking whither thou wouldest, and what time thou hast grown old thou wilt lift up thy hands and another will gird for thee thy loins and will thrust thee whither thou 19 wouldest not." Now this he said of by what death Simon should glorify God. And when he said these things he said to Simon: 20 "Come after me." Simon turned round and saw that disciple whom Jesus used to love coming after him, him that fell on the breast of Jesus at the supper and had said to him: 'My Lord, who is betraying thee?' This one when Simon saw coming after him, he saith to him: 22 "And this one, my Lord, what—?" Jesus saith to him: "If I will that this one should remain until I come, what is it to thee? Now come thou after me."

^{15—17 &#}x27;For he said to Simon Kepha: Tend for me my flock and my sheep and my ewes' A 195. For 'my sheep,' A^b has 'my lambs'

ورده مد مراحمه مد مراحمه ملحبه المداد من مراحمه المراحمة
علم مولام مردد معدد مران مودم مردد مراكم والمعسم والمعسم والدوس والمراكم وول دونه وعدد وران وحدد مران والمراكم والمراكم والمرد مراكم والمرد وال

- And this word went forth among the disciples that that disciple S was not to die; but Jesus—not for that he was not to die said he it, but 'If I will that he should remain until I come—.' This is the disciple that bare witness of these things and wrote them, and we know that true is his witness.
- And many other things did Jesus, that if one by one they were all written the world would not be sufficient for them.

[Subscription in S.]

HERE ENDETH THE EVANGEL OF THE SEPARATED, FOUR VOLUMES. GLORY TO GOD AND TO HIS MESSIAH AND TO HIS HOLY SPIRIT. EVERY ONE THAT READETH AND HEARETH AND KEEPETH AND DOETH PRAY FOR THE SINNER THAT WROTE: GOD IN HIS MERCY FORGIVE HIM HIS SINS IN BOTH WORLDS. AMEN AND AMEN.

APPENDIX I.

Joh iii 30-iv 6 in C.

The outer margin of fol. 42 in C has been torn away, carrying with it a considerable piece of the text. It was somewhat difficult to indicate exactly on p. 434 ff the position of the words on the lines: the mutilated portion is therefore repeated here, line for line as it is in the Ms. Words and letters between are supplied by conjecture where the text is missing.

fol. 42 r, col 2

لمنة ولكم لحذكم أولم لحصه في ١٥٥٥ كند ودحياً لحل سملم لحل حر ولا هه. ههه دهم کارکیا ້ວາດ ດີຫ **≺∠່າ**≮ ວາ ດຫ 5 عند هه شدللاً معاه وحب المحدد لالماكي ووسية المراكية בער בשמה בשמהם שבם ٥١ لے حل جمع تحمد آ تع المحلم الم പ്രാധാരം പ്രാധാര Som Kinz Konten ~ in ~ ~ 34 Zalka Klis miaz 15 ححلا له هوی من حصله محمد ذوسك كلحة هناك حدد الاستر مين ، ، مدل وه معرض المعرض المعرضة בבוֹא רבישיבי בבוֹא לי الم الله تساء والمامر ومحا والمحاسم

- 1. 9. The stroke visible after according is, I believe, nothing more than the right-hand side of the following o
- 1. 11. Enough of the = is visible to shew that we must read \(\sum_{\sym_{\sum_{\sym_{\s\sym_{\sym_\sym_\}\sum_\su\}\su\sum_\sum_\sym_\sym_\}\su\sum_\sin\s\su\sum_\sym_\sym_\sym_\
- 1. 12. منهور] so syr.vg and S.
- l. 13. <i ii=] so syr.vg: Sed has
- l. 15. After Syr.vg and S add om, but there is hardly room for it in C.
- 1. 17. Suoi] so Aphraates 123.

 The word in S is illegible: Seed (Mrs Lewis) has Sold, but neither Aphraates nor Ephraim (Lamy i 267) has Sold. In syr.vg we find Suoi Sold.
- l. 19. We might supply and, or more probably al, as are occurs in the previous line.

fol. 42 v, col 1

حت حس حل حنات الماحة هارمة حاتك عدماحة حاصد .ه.

حمع بع عمد تع < = 3 = 0 = 5 = 3 5 آبعكيه الملتعدهمير. ومحمية هوم را دوس دولک هود **₹**000 1325 3 502 € ٥١ کمک المحدوم ومعدمين بالمعدد وعدم La doc Lelela. المحددي مامه لم * * أ وبحدة حل ور تحمل محدثه والمحمل كريت جين حملي مراعم المستراعة حصر عذبك عذبك **∠**om — 5m— 3m 20 نحصود ليوسود دده. الما المحا الما المحا أحجبه ونجام ويحمود علم عمق حلحم الحل مدين وحديك وع * * د الموت م

- 1. 3. There is no room for
- l. 6. مركبة وf Rom v 20 syr.vg.
- 1. 9 init.] There is, I think, just room for saw on: at least, the space is too long for salone.
- l. 11. [Anne o] so syr.vg and S(sic): the five letters exactly fit the space. For the construction Anne on the space, see Lk xiii 10.ff, and Introd. vol. ii.
- l. 13. ححده المحادة] so syr.vg.
- l. 14 init.] The space is almost too big for 'ca' only (so syr.vg), but no other word suits. Perhaps there was a blank space, as often in C.
- l. 16. \prec nu is certain. This shews us that C had the fem. \prec dunce (as syr.vg), and not the masc. \prec nia (as S).
- 1. 25 init.] The word to be supplied may be \checkmark or \checkmark . S is unfortunately illegible at this point.

APPENDIX II.

Fragments of Joh xiv from a detached leaf of C.

These fragments of the text of C are contained on the upper half of a leaf now numbered fol. 52. They thus consist of the upper half of four columns. For the sake of clearness I kept the corresponding portions of S in the text (p. 506 f) putting the readings of C in the apparatus at the foot of the page.

It is worthy of notice that there are no stops on fol. 52 r. Probably therefore this page and the one that stood opposite it (now lost) were passed over by the punctuator, as in the case of foll. 48 v, 49 r. Further details will be found in the description of C in vol. ii, chapter 1.

fol. 52 r, col 2

fol. 52 r, col 1

المنافر من المنافر ال

fol. 52 v, col 2

please and and محاد عمد لانعمد، 27 عدم کیک لحہ and the Kale KOM KL LOS KIK محديم ومود حلحم ساحد الما الحديد الم سهنهد لحدم ملك 28 بديل عدده م محدده سلام سالحة عمل ملح معلما محد دننجب صومهم لير المحا حامه صعم عنه لمل عدر دود ∠m < √zma¹ [., 13] 20
</p>

* * * * *

fol. 52 v, col 1

یا Xiv کسی میں میں میں میں خدر میر کان کر میر میر → הכשב ל لأسحيه مركم المحك کانی کافستسمی مید בי שונים מו נפדי שוכיו Knoka Knom ml حنے حدہ دلے حمد was remore gran وه ملك لحلحك. محدد لم معمد حدم ددسم لر حله بلذ محدر ىدىسجىمەد. ملمەھ KIOKO KIK KAR المهم عصد المه ركب * * يحرّله * * * * * *

APPENDIX III.

Corrigenda for the printed text of S.

The readings of S as given in this edition differ in more than 250 places from the text as originally printed in 1894 and supplemented by Mrs Lewis in 1896. These new readings have mostly been ascertained by my own study of the photograph of S given by Mrs Lewis to the Cambridge University Library. Besides these there are some corrections made by Mrs Lewis from a fresh perusal of the palimpsest itself at Sinai, and published by her in the Expositor for August 1897.

I cannot claim to have re-read the photograph absolutely through, but I have done so for a great part of S. The method adopted was to attempt to verify in the photograph every alleged reading of S which either by faulty grammar or construction invited suspicion, together with those where a very slight change in the text would make it agree with C. In many cases the reading of S as edited was correct: these verified readings are recorded in the apparatus to this edition with no special mark and are not repeated here. In other cases the photograph was illegible: these readings are marked here and in the apparatus by the sign " S^{ca} ". Where the recorded reading of S was found to be incorrect I inserted the true reading with the sign "S(sic)", or in cases where the true reading agreed with the reading of C in the text by the sign "so also S". In a few instances S(sic) was put to readings where the edition gave the correct reading but it might have been supposed that a mistake had been made.

In this Appendix I give all the readings of S which differ from the Syndics' Edition (1894) as corrected and supplemented by Mrs Lewis's Some Pages (1896), the only exceptions being a few instances where the seyāmé (") marking the plural and dots marking punctuation are visible in the photograph though not represented in the edition. After some hesitation I have also included the readings marked S^{ed} in the apparatus.

Note that in all cases where the symbol S^{ed} is used the photograph is illegible. An upright stroke | marks the beginnings and ends of lines in S.

S. MATTHEW

i	2	for	~~a~~	read	ملك ننه صر
	16	,,	411	,,	<i>≪₁\</i> ‡
	16	,,	صله لسر. مصله سمحم	,,	صله لسح. محلمتنمجسم
	16	,,	$\sigma \Delta (S^{nunc})$,,	$so S^{*(vid)}$
	20	,,	محمصة ل	,,	LKionKi
	20	,,	വത	,,	فتهميح
	21	,,	وي ا دم صل	,,	مصه اصح
	21	,,	J. joon K.	,,	74,004,
	22	,,	o Sapar	,,	∠wo (sic)
iv	18*	,,,	رەھي، ئىد ە	,,	محمه دحدة
v	20	Thi	s verse should be printed		·
			्यञ्क्षयकः अ		
			<u> </u>		•
			مرسعة المحطوع		
viii	21	ωZ	S^{ed} : in the photo	ograph	$\sigma \lambda$ is illegible, and perhaps
			we ought to read יכלבי		
	24	for	'		S^{ed}), I have
			'		مسمهم بحسه إجراميس
	28	for	حدة أصحاً	read	محن>
	32			')"	ملحه (Syndics' Ed.)
	33,	* afte	·	add	7.7
	34	for	⊿mo≮w S ^{ed}	read	-moom
	34	· ,,			a) Topeso Conta mont
ix	10*	* ,,	وحمد بهرسمين	read	مرمه بهرحمتوهي
	21	"	حمرت	,,	حبيبه
	27	,,	420	,,	0000
	36	-0	S^{cd} : perhaps we show	ld read	ره <i>ب</i> ا
			* See Expositor for A	ugust, 1	897, p. 113 f.

```
xi 3 wind Sed: read Zind
           mistaken in 1893
           24 S^{ed}: read S^{ed}: S^{ed}: S^{ed}
   xii \quad 6 \quad \implies S^{ed} : read \implies (as \ C)
           22* This verse begins a fresh paragraph in S, and is legible
                             at the end of the second line
           33 is Sed: read is
           34 for ∠ideadi
                                                                              read Zithath
 from the photograph
  xiv 24 Kom | * * * and her o Sed: read | Tomb her her o
                             Low (or possibly Low | [ and how the La)
                  | Kem Kon Sed, but Kem does not come to the end of
                             the line, a blank space being left
           19 for Kingen | Konground read Kinge | donowing
           24 حنے S^{ed}: the photograph suggests to me rather
                             حتے صلع جہد
                                       4000
                                                                                read
           32 for
                                                                                                                  بحصوم
  xvi ا محتصع Sed: read محتصع (as C)
              9 _am\ S^{ed}: read _am\ (as C)
                             the field from [i.e. fine for [i.e. fine for fin
 xvii 19 for
xviii 9 ,, | duc 32 ,, | 42 duc 32
           13 יוח 'Some Pages' is a misprint for מבה
                                                _+
                                                                               read
            15 for
           19 A line is here missed out. Read
                                                    אור אהר אהר שמל
                                                     لحه _ آجے الحت حدد
                                                     Toopen
                                                                                    مہر عمد
                                          >m+q+≪
                                                                                read
            27 for
```

^{*} See Expositor for August, 1897, p. 114.

xviii	29	for ixi	read	i V
	32	"	,,	7 00
xxi	3 8	∠dioù Sod: perhaps we should	l read	ndie (as C)
xxii	13	for amomod	read	7 ₩02m€
	15	misprint) دهم	,,	مصص
	16	יי מסטיבים שף	,,	(sic) الملحقة مصد
	17	" <=	**	≪ ±i
	18	" حديد ديا مدحد	,,	معدد دوم کو مدحد
	19	" سولحمي	"	moon
	19	" an opened ken	"	al africa Kri
	24	" ≮is	,,	حنت>
	27	" KarinKo	,,	Kgr in Kn
	2 8	" <rp> " < ← ← ← ← ← ← ← ← ← ← ← ← ← ← ← ← ← ←</rp>	" ≺	يدهر احوبت وبس
	30	" <u>~al~</u> ₁	"	-OJK
	31	,, ביבה	,,	6-20 L 60 L
xxiii	6	" جوبنص	,,	∠iou⊃
	37	" واكمر و بحت والمحمد	" [] gr	ومطله بحب ووكم
	37	" जन्मण	,,	Lober
	37	" جومهاه وميد مليم	" ≪9	المكبه لميلا كمتحا
xxiv	39	" KANCU KIPU	,,	לבולה מושה
	43	י, ן ∗ ארים עה בים ∗ ∗ ן		r>r [ogrow ≪swo]
xxvi	10	Kal Kine Sed: ? read al	, or ≺	
	24	,	read	Δr (sic)
	34	<i>,,</i> ∠\ <i>, , ,</i>	,,	K)32
	50	didi \prec i $S(sic)$: a photograph	taken	by Mrs Lewis in 1902
		shews the initial a clearly		
	60	< dh * * * * * < > \(\) is clear, a		
	67	Sed: read of design		
xxvii	43	Kom Ladı om Sed: ? read	<0m 7	سے اور ا

S. MARK 545

S. MARK

```
iii 28 for
                                            asilia read pailin
                                                                                                                حمد آمر التكدي
                   " בסך * * | ניא נדקצים "
                     The last word I thought was , but Mrs Lewis in 1902
                               considered that size was legible in the MS
                                                                                                                          __aar;==>
   iv 5 for
                                                                                           read
                                                                                         ب حصو ∑وساے حوصة
                                 אבשיט ∗ ∗ ייי מינבא
                                     معلقه حجم حدد ، معلقه احدد
                      " مهرم * * خابره " مهرم ا حصوم * * خابره
                                                                                                        השמב. שמב
                      " تعددت الري بسهورت "
                                                                                                     معتدر الم سمادل
                                     " מתציאום "
          17
                                             ىققىر....خلر
                                                                                                                       ىعم....حك
     v 13
                                       ~7~×7 000
                                                                                                                   מוס רבאונט
   vi 49 שמעמע S^{ed}, but I feel doubtful whether we should not read
                               →moow, as elsewhere
                                                   حذه
          55* for
                                                                                                                                 عددو
                                                                                            read
                                                                                                                            ₹
                                              خظمعم
           56
                                                                                             ,,
  vii 30 read sieno Sed: read rieno
                                                                                          read
                                                                                                                         حہ بعد
          31 for
                                                      بعم
          35 Juhaha Sed: read what
viii 3 Kik Kira on Ko Sed: ? read
                                                                                  مرها مرابعة مره مرد (as syr.vg)
          20, 21* , ا عمدانا المحدد ما الماعد المامع ا
          38* ,,
                                                 صتة ب
   ix 2 Audica Sed: this spelling is probably correct, as it is found
                               here in the better MSS of syr.vg
```

* See Expositor for August, 1897, p. 114f.

⁶⁹

	00 (. <>>>\z	7	ولحب
1X	28 for	· ·	read	
	45 ,,	71×5 43	,,	71≪P
	47 "	$7^{1} \leftarrow q^{12}$,,	7159
x	21 for	r dity read -axia (the	first lette	r not quite certain)
	21 "	ر حص معت الم	s read	سد حص سحمح
	22* ,,	רבה '	,,	ڪە
	35 ,,	4475	,,	4
хi	2 ,,	ولمودادو	,,	ولمحلحم
	3 ,,	しるの人かんの	"	-madu≺a (sic)
	3 "	لحن	,,	נקבבינט
	13 「≺	Հա ∠ժոժո Sed (photograp	h illegible	, but there is only room for
		one word): read [←did		
	20 for	(misprint)	read	×22.
	22 40	$S^{ed}\colon his word ext{ is not } v$	isible in t	he photograph (? omit)
	23 for	٠ ﴿ معنا ﴿ معنا	read	木ののレ 木のの つ
xii	23 "	حب دسوه حرب	,,	משא המתנה
	23(*)	הת (S^{ed}) is correct, not	2 2	
	23 for	عدمهم	read	Township or in Ko
	24(*), 2	5 The text of S is		
		a no		

→0x <1>24

ور المراج المرا

^{*} See Expositor for August, 1897, p. 115.

```
xii 32
       for
                   ~ستم
                                                  ∠سخ_
                                   read
                 * * 16 t cor
   33
                                                حمود سه
xiii 15
                     ەكە
                                                   \prec \searrow_0
    25
              محمح استلههم
                                          ∠dadiu | _a>a≥a (sic)

✓ read mæi (so I now read the photograph)

    28
                    وبرحم
                                   read
                                                (sic) הרבם
xiv 4
        K>>17 Sed: read Kinds
       for
                  دېخىلەسە -
                                                 حتىەھەن
                                   read
        הבה S^{ed}: read הבה (with Merx)
     9
                  \ll h \approx \infty
                                   read
                  حمولحم
    12
                                                 حومحه
    13
                    لده ۔
                                                  حجہ _
            1 202 K3 K2LK * x5
                                         ا محاجر ، حصر منعت
    14
    19
               | * * ishon air
                                              zin eper
    22
                    ___
                                                  رحهبم
                                                  صهده
    54
                  <<->
                                                56
                    عود
                                                  ومود
    62
        ∠im≺a Sted: read in ≪a
     8
       for
                    √1≥0
                                   read
                   حصصہ
    11
                                    ,,
       Koning and Sed: read Koning and
                                                ≺∽∞−−
       for
                  ححصحکہ
                                   read
    23
                                                  744€
                    ~4×
xvi
    ^{2}
                                                 -di≪a (sic)
                    2140
     4
                    وحله
                                                  700
     5
                    ەدىلر
                                                  2020
     5
        الم المحدث الم المحدث in 1893 I read المحدث from the Ms
        തുവലർ S^{ed}: in 1893 I read താവല
       Sed: read ->>
    8
       בים Sed (and Mrs Lewis in Expositor for 1897, p. 115): the photo-
            graph is itlegible, but S may have . with a dot
       for Airo read Airo (Syndics' Ed., p. xxxvi)
        ,, בהשב my transcript has בהשב: my transcript has בה
```

S. LUKE

i	3*	for	و دسنه	read	وحسم
	80*	÷ ,,	* * * < i>i=1,5=0	,,	[Kam] duk kisassa
ii 8	3, 9	000	מו אים שום and בעלים מו	ist be wi	rong, but the photograph is
			quite illegible.	. 9) is v	isible
	12	<	നര $ <\!\!\!<$ ന $S^{\scriptscriptstyle ed}$ must be wron	g: phot	ograph illegible
	15	* *	ы од Sed: read II од		
	43	0	midum Sed: read oni	י מכ	
	44	for	* W. 40 CC	read	* העה יסוכא
	44	"	2000K25	"	حجم هاه
	45	"	Klo	,,	0CE (
	52	,,	wapoznyo	,,	ه مرحمه م
iii	1	√ 3	مست (S^{nunc}) : I thought	the first	hand of S wrote norms
			(as C), but Mrs Lewis	in 1902	thought the final $ \leftarrow $ was
			original		
	9	for	<i>←</i> ∆	read	$\kappa \triangle \gamma$
	23	,,	سبع محبوبه مرمح	,, ((sic) ماه حصود : دونو
iv	6	,,	בין משב - טרובא	>1	دحم حصد مريم
	2 8	,,	عدحه	,,	מבה שוכבה
	35	**	Sech	,,	4200
	36	:m 🛩	∠ Sed: read✓		
	40		S^{ed} : $read$ ححد		
	40		<u>_0</u>	"	000700
v	1	% 37	K 13 K13 K00 S^{ed} :	instead	of 🕦 the line appears to
			begin with - or w		
	17	for	وه المواجرة	read	294×30
	17	,,	pleiora nomia	,,	שלבים המחה (sic)
	17	,,	>0x * * * < \	,,	حمعت لحمت حلسم
	18	,,	∠	19	Kent Zma18
	18	,,	לבי אלשיב	**	حعدته حدنعه
			* See Expositor for Aug	nst. 1897	. p. 115.

^{*} See Expositor for August, 1897, p. 115.

```
v 18 for مما يمان | * * * ممم وحدم read
                          محمد ههه دیمادی احداده
        20, 21* for | * * * * * * * * * read | * * aize a * * read
        22 asimb Sed: read ash or, more probably, ashamb
        25 for in where in you read The where man
                " רבלא read בעל אשים (sic, as Syndics' Ed.)
                                         aduk read pro aduk
        ^{23}
                                          دهکتره
                                                                                                          دحمامحم
        24
                  رج المراجعة من المركبة الم المركبة ال
                                | * * read
                   " من المالم حر حدد " من المالم حدد (sic) المالم حدد المالم حدد المالم المالم المالم المالم المالم المالم المالم
vii 14* , _ _ read < .... : the word is probably < i > (not
                           KigiKL)
                ,, بنيا read الماني , and in the next line سام (Sed) should
                           be مسر
                                                                                                                        ىم
viii 6
        torn away
        is no room for Lolls before Laka as in C
               for محدم مناسب , the photograph suggests مدده مناسب مرحمه
                This verse begins a paragraph in S
        44 for without | during read without | out and
                                         √300 m/
                                                                                                               √300 _0
         47
  ix 6 جناع کا : ? read جناع نام
        17, 18 for a conjectural restoration of S, see p. 302
                This verse begins a paragraph in S
        33 for
                                            حكللم
                                            K==K
         36
                                         T KIDGIK
                                                                                                              Sher LL.
         38
                                       لححفصهم
        40**,,
                                                                                                                      محم
        44
```

^{*} See Expositor for August, 1897, p. 115f.

^{**} I feel certain myself of maria, but in this instance I could not persuade Dr Rendel Harris.

```
ונג ב העלי שנים | בודא בסומ בלים בישה read בישה של בונה בישה היום בישה היום בישה היום בישה היום בישה היום בישה
                                                   2140
                                                                                                                                0914
                                                                                   read
         52
                                   لحمے حیقہ * *
                                                                                                         لحه محسم مما
                              * * Klo Klonid
                                                                                                       Kims Kla Klosidi
                                    K) 47 K
                                                                                                       رمهموم
                                                                                                                               بوسهم
         15
         ארבון S^{ed}: read יוס ארבון (as C)
         17 The extra line indicated at the top of col. 2 in 'Some Pages,'
                             p. 75, is a mistake
                                                حلعهم
         34 for
  xi 6 \iff S^{ed}: ? read \iff (as C)
           7 \longrightarrow S^{ed}: the initial \circ does not show on the photograph of 1902,
                             and I doubt whether S did not simply read
                             ∠dra≥ w read ∠dra≥ w (sic)
         15 500 | * * < 3 Kr Sed: read 500 | < 3 Kr
         17 ____ | S<sup>ed</sup>: read ____ | (as C)
         23 * * | غمصة S<sup>ed</sup>: read المحمدة عند المحمدة          24 read Land Long (for Long)
         24 for | steel / mank | ? read | ( ) steel yasok |
         26 حبع Sed: read حبع (as C)
         32 -au S<sup>ed</sup>: ? read ∠au (as C)
         37 \stackrel{\frown}{\sim} S^{ed}: see note on p. 324
         50 for
                                                   √00
                                                                                           read
                                                                                                                                  √@
                                                   هيح
 xii 19
                                       \Delta \sim \alpha ('Some Pages') ,,
         א העברססה Sed: the suffix is not clear in the photograph
         54 Konzin Sed: read monzin
                                         دس د
         55 for
                                                                                          read
xiii 3 Kism [ abuk Sed: read Kism [ asls]
           5 for abut another with read another with and
           6 rad S^{ed}: read rad (as C)
            7 Kak Sed: ? read Kak
```

^{*} See Expositor for August, 1897, p. 116.

^{**} This correction is due to Mrs Lewis, who examined the passage at Sinai in 1902.

```
xiii 7 for
                                                    15×20
                                                                                                                                   K1>>
                                                                                                read
             7 1 Sed: read <11 >>>
           13 Konz is a Sed: read Today is a
           14 Kanara Sed (cf Lk xx 29): photograph illegible
                                                   യമന്മ≺്
           19
                   for
                                                                                               read
                                                                                                                                  4س≺ه
                   \prec do also S^{cd}: read \prec do also (as C)
           20
           25 حنص | حنص S^{ed}: the \Rightarrow is illegible in the photograph (i.e. S may
                                have -duning | min)
           28
                    for
                                                    وليعيب
                                                                                                                              read
                  madan Sed: ? read Zahan (as Counc)
   xiv 1 This verse begins a paragraph in S
                                                                                                                                 (as C)
                    for
                                                       _ വന
              1
                                                                                               read
                                                       حعلاصم
                                                                                                                                 سعاوس
              4
                                                                                                                               ~d~iu~
                                                    ₹$#₩
           10
                                                      بحصوك
                                                                                                                                 readon
           28
   xy \quad 4 \quad \iff S^{ed} : read \quad \iff (as \quad C)
                                                                                                                                 -> Edio
              4 for
                                                                                               read
                     ™ Sed: read ™ (as C)
                     reda S'ed: read reda (cf ver. 4)
                                               * * * * *
                                                                                                                     لصه _ حلم صسم
           12* for
                                                                                               read
                                                                                                                                بدلهم
             2
 xvi
                                                                                                                            بد صم
                                                 ب دحمله کم
              3
                                                  وكحسعة
              3
                                                                                                                                   مدحه
                                                   ىەحد ك
              4
                                   ישרא * ביו לשה read ישרא
                                                                                                                        (nothing lost)
              7
                                                                                                                              ∠i⇒ (as C)
                                                     ₹
                                                                                                read
                                                                                                                   حعندده مرد
                                        Erithon _ ont
             8
                                               لحہللیمہ
                                                                                                                          ححللته
             9
                    S^{ed}: read S^{ed}: 
           12
                                                                                                                                كمومح
                                                 د مصامح
                                                                                               read
           16
                    for
                                                    משמלל
                                                                                                                                   נשמרה
           24
                                                                                                                             הלשבהלח
                                              سهصنعطه
           27
                                                       أنجعرا
                                                                                                                                     بححد
          2
xvii
                                               ے معل مدید
                                                                                                                           ے معے مدحد
             6
```

^{*} See Expositor for August, 1897, p. 116.

```
xvii 9* for man | men khanif read muk | men khanif
   11 for \langle \text{Iii} \rangle 1 think we should read \langle \text{Iii} \rangle (but not \langle \text{Iii} \rangle)
   13* ,,
                 محخصه
                                             ويجاذرو
                                  read
   14 بالم Sed: ? read بالم عدة | محدة |
   17 for Kims KI al isoko read Kims Kom isoko
                   ∠سب
                                               →سے
xviii 31
                                             حتنهمه
                 حكانجوها
    32
xix 7 Gom Sed: ? read Lim
    S^{ed}, but there is only room for one word: read \sim
           (as \ C)
                   حمليك
                                               777002
                                  read.
   17
                    بحص
   28
                   حلم
                                               وحلف
    47
              סובה הבת
                                           KAZA KZÃO
   47
                   ~24774°
                                               <del>~</del>₽7₽≥
 xx 12
    12
            O>P + DEL DEREDEL
                                         ~92000 ml 240
    20
                  15 CH 17 CH
                                              ←□-71□
      Kanga Sed: read Tanga (as C)
                   وتصمر
    28 for
                                  read
                                               د تصمر
xxi 34* "
                Topod Mais
       במבבס הוצרב (as C) הוצרב (as C)
                  xxii 50 for
                                               لححدد
                                  read
                   123KY
                                               (S) 7 FEETS
    51
                  محتليك
                                               ~Lld>
    59
    62, 63 There is a point after disting in S, but ver. 63 does not
           begin a fresh paragraph
xxiii 3 for
                    [202]
                                  read
                                                702
     8
                   മാഹ്ന
                                               നറ്റന
                                    ,,
    15
                    محدمك
                                               ومحدمك
                 wanosey
xxiv 26
                                             ∞qm⊃5q7
                   31
                                               ≈popu
                                              ~bebu
    31
    41*
               0000 * * * * |
                                         0000 hazapapa * * 1
```

^{*} See Expositor for August, 1897, p. 116f.

S. JOHN 553

S. JOHN.

```
for | om <m\= 1 * * * |
                                 read
                                         1 => <0 < a) <= 1
                すいりえ たんご
    30
                                           محمدته وماس
        Ku Kik Sed: possibly we should read Kurs
    36
  iii 1
        for
                 ستودحوه.
                                  read
                                          ומס א נשהכבסש.
     6
                     <del>- Lui</del>
                                        ✓ w (see Note, vol. ii)
     9
                 بصالامحات
                                              بصديحوه
    14
                    حذره
                                               لحذه
    16
                    797
                                                عدد
    18
                حزيس حلائح
                                            حدنه حسنه
    21
                  ~ $ $ $ $

∠dite (? read ∠ditie)

    21
              هه. عدد لمهد
                                        حصدد لهه بسنج
    21
                   حصدي
                                               حصة
                                   ,,
    31-33 See notes on p. 434
                  ×1.97
    34* for
                                             <41.2-
                                 read
    34* Kok Kok Kolk S^{ed}: Kok is distinct (Mrs Lewis in
           Expositor, p. 117), but there is apparently no decisive evidence
           against reading \( \lambda \text{17} \) for \( \lambda \text{1} \rangle \)
    36 \iff Sed: read my or (as C)
iv 4, 5ª S reads
                     Kidiks kan is
                     400 ZdZ 4525
               mn 47.4 * * |
                                       mgns dr<
                                 read
                م دىنك
   34
                                             ے حبری
                  ∠wخسخم
                                             _*w~
    7
   18 אסבים Sed (as syr.vg): I suspect we should read מבאים (as C)
   with C suggests to me that S has not been correctly deciphered
           here
vi 12 for -monumbed | * * in ← one
          read במסבבה לאל ו לאל מבים * *
               * See Expositor for August, 1897, p. 117.
```

vi	15 .	for	D-F	read	D-F-0
	15*	,,	وعدر	,,	owl a
	21	~d~=	Sed: read Zhor	്തച [്] (as	C)
	29	~=====================================	∠im S ^{ed} : read ∠π=	ചം ച്ച	
	37	<u>>>≥en</u>	Sed: read Johns		
	69	س⊷ &	ed: read ←w≮o		
vii	10	for	* * */ ~	read	د /ع بر ۵۰۰
	11, 1	12 ,,	حجمي حميهة ه	,,	No kitio and and
	12	"	<u>√</u> √2,	,,	$ \angle di \angle a $
	19	,,	<u>್ಡರ್ಯಭಾರ</u> ವ	"	ಚಾಸ್ತಾರವ
	20*	1)	KX12	,,	KUK
	23	"	rik in	,,	zie is
	23	,,	وميرم	,,	در سڌم
	26 J	for vica	* * Klyous read	z1.4€0 11	حمد المحمد المحمد
	29	,,	in	read	fo 33
	32	,,	נוגא נואוניטושיי	,,	רנים בראייניט ועטר
	33	,,	<771<<0	,,	کے ہمارہ
	35	,,	$\leftarrow \searrow_{\circ}$	"	~
	35	"	<i>←u</i> ← (1°)	,,	ر (sic)
	42	,,	~drian	"	~dria
	49*	* for	Kigo	,,	₹ 3⊃
	5 0	,,	المدنجات	. ??	مصعصي
	5 0	,,	كوصدعك	,,	(sic) لصدور
	51	,,	->->=17	"	(sic)
viii	13	,,	<∠\0	**	\prec
	21	,,	عرص نصح	,,	المحد مصل عمد
	22	لا لحب	Sed: read		
	22	for	<i><</i> √	read	← ⊅3
	22	1211	S'ed: ? read it		
		· .	じょう たえ ビネコ		
	33	حومد	رے م * * * Sed: ?	read 70	gr (2) ×1×7°
	44	for	Kros CognK	read	محموم اليا موماح

^{*} See Expositor for August, 1897, p. 117.

** The photograph taken by Mrs Lewis in 1902 leaves no doubt that the word began with __ .

```
* * * * * * izesa
                                                                                                                              وحعدوبهم لحربنعده
viii 44 for
                                                                                                      read
                                                     ~ogn≺
                                                                                                                                         7 - agur
         46
                                                                                                                                           ~ w7453
         54
                                                                                                                          or S* (vid), now erased
         54
                                                             രന
                                                                                                                                المعرج ملحع مصرا
                                                 1 * * * ora2
 ix 13
                                                                                                                             الحجيمة لحياته معاه
          13, 14 for
                                             * * * * 0000
                                                                                                                                    1 = opo pow
                                                   | * * q10w
          14, 15
         20 איליא Sed: read איליא א
                                                  حبك دهم
   x 11 for
                                                                                                    read
                                                                                                                                              حدم.
          23, 24 See the note on p. 484
          28, 29* after Land there is an illegible word of two letters
          36, 37 for <>> *** < < >> 7
                                                                                                          read KIK KONKA
  xi 4 Sed: read Sed Tas
             4 「_ am」 im nead ' 本'm' im nead ' a the           18 The words to be supplied after שמות שלים look like לשנות שלים look like במות שלים ו
                   حمد Sed: حمد is certain, but the photograph might be
                                read Labour
          46 for מיבעס ('Some Pages') read מיבעס (as Syndics') אורא מייבעס (as Syndics')
                                 Ed.
                                                                                                     read
          50 - ,,
          55*
xii 17*
                                                                                                                                         محهجم
                                                      ويجهوحه
          17* ,,
                     52 Kobini * * * Kodok Sed: ? read Kobini 52 Kodok
          43 Zalz Zalz Sed: there is no room for two words here,
                                 so that probably we should read here \( < \sigma \) only
                   א הכבא Sed: only הכבא is legible in the photograph: ? read
                                 or possibly \______
                                                                                                      read
         48 for
                                                   BED LED
                                                                                                                                           ودويسي
          48
                                                                                                          " ,= | = (see note on p. 504)
                                                    مح | محر
xiii 22
                                                                                                                                          ححوجم
         23*
                                             * * * تحري
                                                                                                                                29* ,,
```

^{*} See Expositor for August, 1897, p. 117 f.

```
دعمت
                 حد دم
                               read
xiii 30 for
   32
                                ,,
                                          ~du.iu.<
               ~dhzu~=
   36
                                     אכפו כת המתנים | אתבו
          heei c, * * | >→ci
   38**
                                          متكيكم
               ellera
xiv 8
                                       K >> 0 00 > 0
            K - 0100 - 0100 - 0
   20
                                        入りの入空
              ₹2000 gl
   22
                                        17 - ogram
             Lim Togrow
   28
   28 _ odu ~ Sed: we must read _ odu ...
   28 Kith & Sed: read Kill (cf C)
xv 24 * * ош S'ed: read Доош
   25 pledus Sed: read pledis
   25 במאסע Sed: read במהסם (as elsewhere)
                 \leq di \leq
xvi 5 for
                              . read
                                             714
   10 Lama Sed: read Lama
   15 הכהמר Sed: read הכהמר
   19 בבין Sed: read בבין
              آجر] آجعتها
                                         12 12 12 m
                                read
                                         مم حسامع
              Kun az
xvii 22
                 4
                                            _ 01~
   26
                                         لحصاونهم
           _omi\ma\ (misprint)
                                           حلحه
                حلحه ه
                                           1 Norw
                 معجك ا
    11 ,,
                                          حمدموه
               حمحوده
    15 ,,
    25 * * Kik Sed: the transcript of Mrs Lewis has * 1223 KEK,
          i.e. we must read wir Krik
                יהסבים | read שמסבים |
    31 for
                                     محافرة محواسة المرامعة
xix 41* ,,
               rika Kiasu
                                     حصه مدهنج سروح
          حصه عده الم
              لجلحه أحها
                                         احلحه حص
xxi 5 ,,
```

^{**} See Theol. Literaturzeitung for 1898, col. 440.

^{*} See Expositor for August, 1897, p. 118.



